

PJ5802
.S86

3

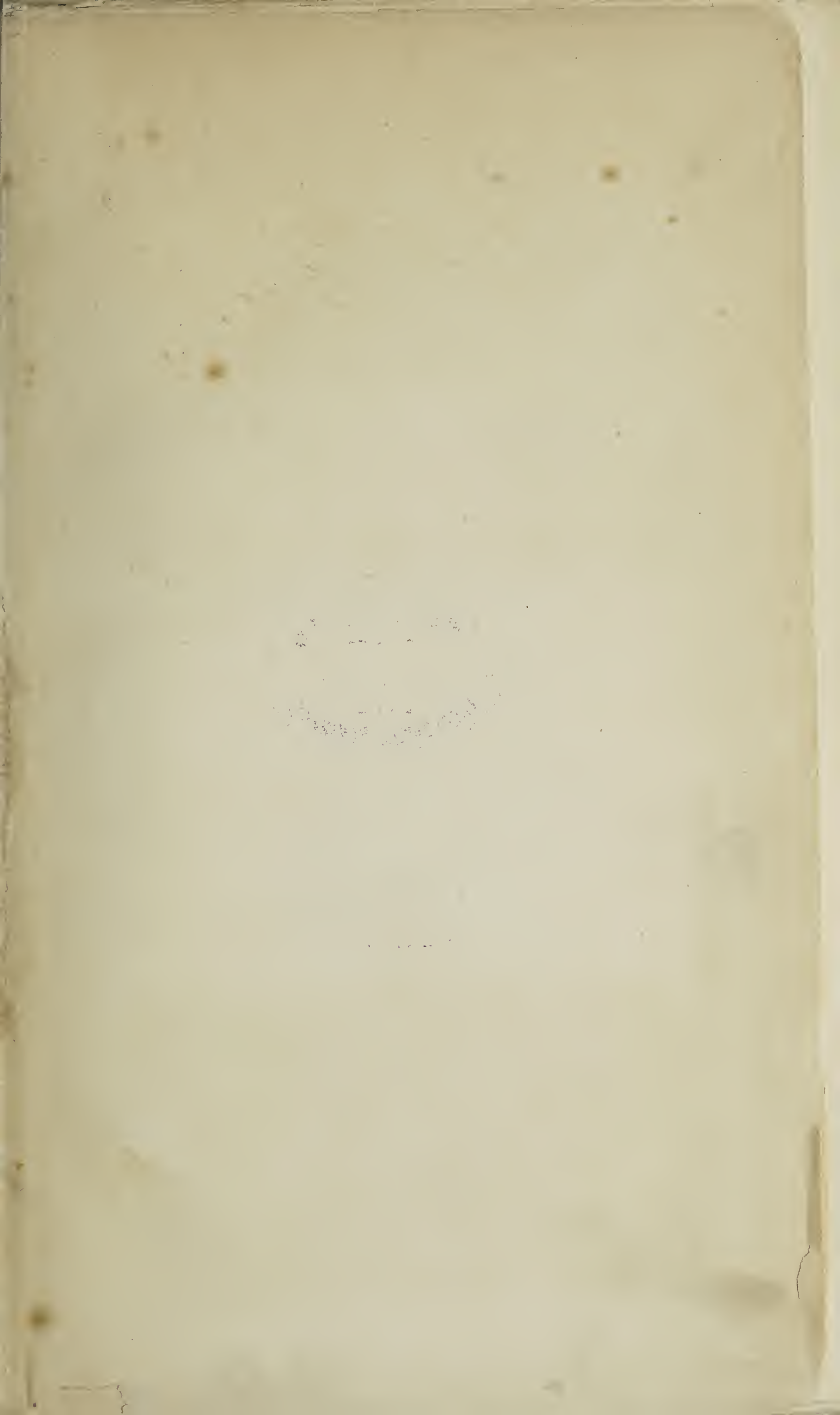
1.30.1900.

Library of the Theological Seminary,
PRINCETON, N. J.

Purchased by the Hamill Missionary Fund.

Division.....PJ5802

Section.....586



A
GRAMMAR
OF THE
MODERN SYRIAC LANGUAGE,
AS SPOKEN IN
OROOMIAH, PERSIA,
AND IN
KOORDISTAN.

BY
REV. D. T. STODDARD,

MISSIONARY OF THE AMERICAN BOARD IN PERSIA.

LONDON:
PUBLISHED FOR THE AMERICAN ORIENTAL SOCIETY BY
TRÜBNER & Co., 12 PATERNOSTER ROW.

MDCCCLV.

NEW HAVEN:
PRINTED BY B. L. HAMLEN,
Printer to Yale College.

TABLE OF CONTENTS.

	Pages.
INTRODUCTORY REMARKS,	3-8
ORTHOGRAPHY AND ORTHOËPY,	9-21
<p>The alphabet, 9; vowels, 12; modification of vowel-sounds, 16; some peculiarities of 𐌒, 𐌗, 𐌘, 𐌙, and 𐌚, 18; tālkana, 20; accent, 20; punctuation, 21; Nestorian manuscripts, 21.</p>	
ETYMOLOGY,	22-144
<p>Pronouns, 22-27: personal, 22; demonstrative, 22; relative, 23; interrogative, 24; indefinite and distributive, 24; suffix, 25; reciprocal, 27.</p>	
<p>Verbs, 27-111: conjugation of 𐌲𐌾𐌰, 28; classes of regular verbs, 34; class first, conjugation of 𐌲𐌾𐌰, 35; verb with negative particles, 43; list of verbs of class first, 45; class second, 51; conjugation of 𐌲𐌾𐌰, 52; list of verbs of class second, 57; irregular verbs of class first: first radical 𐌒, 60; second radical 𐌒 or 𐌙; 63; second radical 𐌚, 66; first or second radical 𐌙, 66; third radical 𐌒, 68; third radical 𐌚, 72; verbs doubly irregular, 74; irregular verbs of class second: verbs of four radicals, 78; list of such verbs, 80; causative verbs, 87; second radical 𐌚, 89; third radical 𐌒, 90; third radical 𐌚, 91; irregular causatives, 92; synoptical table of irregular verbs, 94; passive voice, 97; verbs with suffixes, 102; relation of modern to ancient verb, 107.</p>	
<p>Article, 112.</p>	

from the city attended. They all took their stand in a semi-circle around the manuscript card suspended on the wall, which Priest Abraham with my assistance had prepared; and as they learned their letters and then began to repeat a sentence of the Lord's prayer, for the first time, with a delight and satisfaction, beaming from their faces, equalled only by the novelty of their employment, I could understand something of the inspiration of Dr. Chalmers, when he pronounced the Indian boy in the woods, first learning to read, to be the sublimest object in the world."—*Residence in Persia*, p. 250.

In another connection, Dr. Perkins, speaking of the preparation of the cards for that missionary school, says: "There was no literary matter for its instruction and aliment, save in the dead, obsolete language. I therefore immediately commenced translating portions of the Scriptures from the Ancient Syriac copies, by the assistance of some of the best educated of the native clergy. We first translated the Lord's prayer. I well remember my own emotions on that occasion. It seemed like the first handful of corn to be cast upon the top of the naked mountains; and the Nestorian priests who were with me, were themselves interested above measure to see their spoken language in a written form. They would read a line and then break out in immoderate laughter, so amused were they, and so strange did it appear to them, to hear the familiar sounds of their own language read, as well as spoken. We copied this translation of the Lord's prayer on cards for our classes. Our copies were few. We therefore hung up the card upon the wall of the school-room, and a company of children would assemble around it, at as great a distance from the card as they could see, and thus they learned to read. We next translated the ten commandments, and wrote them on cards in the same way, and then other detached portions of the Word of God; and thus continued to prepare reading matter by the use of the pen, for our increasing number of schools, until the arrival of our press in 1840. This event was hailed with the utmost joy by the Nestorians, who had long been waiting for the press, with an anxiety bordering on impatience; and it was no less an object of interest and wonder to the Mohammedans. They too soon urgently pressed their suit, that we should print books for them also; and a very respectable young Meerza sought, with unyield-

ing importunity, a place among the Nestorian apprentices, that he too might learn to print. The first book which we printed in the modern language, was a small tract, made up of passages from the Holy Scriptures. As I carried the proof-sheets of it from the printing-office into my study for correction, and laid them upon my table before our translators, Priests Abraham and Dunkha, they were struck with mute rapture and astonishment, to see their language in print: though they themselves had assisted me, a few days before, in preparing the same matter for the press. As soon as recovery from their first surprise allowed them utterance, 'It is time to give glory to God,' they each exclaimed, 'that we behold the commencement of printing books for our people;' a sentiment to which I could give my hearty response."

The first printing in the Nestorian character was an edition of the four Gospels published by the British and Foreign Bible Society in 1829, the type being prepared in London from a manuscript copy of the Gospels obtained from Mar Yohannan, by the eccentric traveller Dr. Wolff, several years before, and taken by him to England for that purpose. This volume is all that has ever been printed in the modern language of the Nestorians, otherwise than by the agency of our mission-press, with the exception of one or two small Papal tracts, published a few years since at Constantinople, with miserable type prepared under the supervision of the Jesuits in that city.

Since the arrival of our press in 1840, it has been busily employed in printing books for the Nestorians, in both their ancient and modern language, mostly in the latter.

Dr. Perkins has furnished the following list of our more important publications, arranged nearly in the order in which they have been issued from the press.

THE PSALMS, as used in the Nestorian churches, with the Rubrics, in Ancient Syriac. 196 pp. 4to.

INSTRUCTIONS FROM THE WORD OF GOD, in Modern Syriac. (Extracts from the Bible.) 77 pp. 12mo.

THE ACTS AND THE EPISTLES, in Ancient Syriac. 8vo.

THE GREAT SALVATION, a tract in Modern Syriac.

SIXTEEN SHORT SERMONS, in Modern Syriac.

A PRESERVATIVE FROM THE SINS AND FOLLIES OF CHILDHOOD AND YOUTH, by Dr. Watts, in Modern Syriac.

AIDS TO THE STUDY OF THE SCRIPTURES, in Modern Syriac. 109 pp. 8vo.

SCRIPTURAL HISTORY OF JOSEPH AND THE GOSPEL OF JOHN, in Modern Syriac. 316 pp. 8vo.

THE GOSPEL OF MATTHEW, in Modern Syriac. 192 pp. 12mo.

TRACTS ON FAITH, REPENTANCE, THE NEW BIRTH, DRUNKENNESS, and THE SABBATH, by Mr. Stocking, in Modern Syriac.

THE FAITH OF PROTESTANTS, in both Ancient and Modern Syriac, in separate volumes. 164 pp. 8vo.

SCRIPTURE QUESTIONS AND ANSWERS, in Modern Syriac. 139 pp. 8vo.

FIRST HYMN BOOK. 10 pp. 12mo.

THE DAIRYMAN'S DAUGHTER, in Modern Syriac. 136 pp. 8vo.

USEFUL INSTRUCTIONS, in Modern Syriac.

THE FOUR GOSPELS, in Modern Syriac. 637 pp. 8vo.

THE NEW TESTAMENT, in both Ancient and Modern Syriac, the translation being made by Dr. Perkins from the Peshito, with the Greek differences in the margin. 829 pp. 4to.

SCRIPTURE HELP OR MANUAL, in Modern Syriac. 192 pp. 8vo.

BUNYAN'S PILGRIM'S PROGRESS, in Modern Syriac. 712 pp. 8vo.

QUESTIONS ON BUNYAN'S PILGRIM'S PROGRESS, in Modern Syriac. 99 pp.

Second SCRIPTURE MANUAL, and a larger HYMN BOOK, in Modern Syriac. 131 pp. 8vo.

THE SHEPHERD OF SALISBURY PLAIN, in Modern Syriac. 70 pp. 8vo.

THE YOUNG COTTAGER, in Modern Syriac. 98 pp. 8vo.

Smaller ARITHMETIC, in Modern Syriac. 24 pp. 8vo.

Larger ARITHMETIC, in Modern Syriac. 192 pp. 8vo. By Mr. Stocking.

A GEOGRAPHY, in Modern Syriac. 302 pp. 8vo. By Dr. Wright.

THE LORD'S PRAYER, TEN COMMANDMENTS and CATECHISM FOR CHILDREN, in Modern Syriac. 78 pp. 8vo.

A SPELLING BOOK, in Modern Syriac. 54 pp. 8vo.

THE OLD TESTAMENT, in both Ancient and Modern Syriac, the latter being translated from the Hebrew by Dr. Perkins. 1051 pp. large 4to.

SPELLING BOOK, with SCRIPTURE READINGS, in Modern Syriac. 160 pp. 8vo.

THE RAYS OF LIGHT, a monthly periodical, devoted to Religion, Education, Science and Miscellanies. Fourth volume now in progress.

In press, an edition of the NEW TESTAMENT in Modern Syriac, and BAXTER'S SAINT'S REST.

Ready for the press, SCRIPTURE TRACTS, of the American Tract Society, and GREEN PASTURES, an English work, consisting of a text of Scripture, with a practical exposition, for each day in the year.

Our schools have been gradually increasing in number, till the present year. We now have about eighty village-schools and flourishing Male and Female Seminaries. Of course, the number of intelligent readers is rapidly on the increase, and the modern language is assuming a permanent form. It should still, however, be considered as imperfect. It is difficult to give in a precise manner either its orthography, its etymology or its syntax, because the language is not to-day just what it was yesterday, nor just what it will be to-morrow. Until the publication of the Old and New Testaments, there was no standard of usage. It was difficult to say which dialect should have the preference. The same uncertainty in a measure still remains. If we assume that the dialect which is nearest to Ancient Syriac should be the standard, this will necessarily be unintelligible to a large portion of the people. We generally use the language in our books which is spoken on the plain of Oroomiah, unless there are obvious reasons for variation in a particular case.

Rev. Mr. Holladay, one of our missionary associates, prepared a very brief, though excellent sketch of the grammar of the Modern Syriac, about the year 1840. He also aided much in translating works for the press. His health and that of his family obliged him in 1845 to leave us for America, where he still resides, near Charlottesville, Va.*

Much time has been bestowed on the preparation of the following grammar; although, as it has been written with indifferent health and amid the pressure of missionary duties and cares, it has not been subjected to so thorough revision as it would have been under other circumstances. The Syriac has been written by Deacon Joseph, our translator,

* Mr. Holladay has kindly consented to superintend the printing of this grammar.

who has had much experience in labor of this kind, and is perfectly familiar with the grammar of the Ancient Syriac.

My design has been to trace up the language, as now spoken, to the Ancient Syriac, and I presume no reader will complain of the frequent references made to Hoffman's large and valuable grammar. As some may find occasionally Ancient Syriac words written in a manner different from that to which they are accustomed, it may be well to suggest that the Syriac of the Jacobites, which has generally been the Syriac of European grammars, differs somewhat from the Syriac of old Nestorian books. The latter are of course the standard with us.

It may seem unnecessary to some to link in the Hebrew with the Modern Syriac, and I have had myself many doubts about the expediency of doing it. But, considering how many Hebrew scholars there are in America, who would take pleasure in glancing over the following pages, and how few of them are at home in Ancient Syriac, it seemed to me not inappropriate to adopt the course I have. The references to Nordheimer's Hebrew Grammar certainly add little to the size of the work, even if they do not at all increase the interest of the reader.

Every thing serving to develop the Ancient Aramean of these regions is worthy of investigation. And it has occurred to me, as not at all unlikely, that the Nestorians use many words, and perhaps grammatical forms, in their daily intercourse, which have never found their way into grammars and lexicons, and yet are very ancient, and owe their origin to the Aramean, which was once so extensively spoken in Persia and made even the court-language.—Ezra 4: 7, 8.

I at first designed to give in an appendix an outline of the Jews' language as now spoken in this province. It is nearly allied to the Modern Syriac, and Jews and Nestorians can understand each other without great difficulty. But whether these languages had a common origin, within the last few centuries, or whether they are only related through the Ancient Syriac and Ancient Chaldee, we have not yet the means of determining. The discussion of this subject, which is necessarily omitted now, may be resumed hereafter.

D. T. STODDARD.

Oroomiah, Persia, July, 1853.

connection with the next letter: ܐ with ܐ and ܐ; ܐ with ܐ, ܐ, ܐ, ܐ and ܐ.

ܐ, ܐ, ܐ, ܐ, ܐ, ܐ, are susceptible of aspiration as in the ancient language. A large point above the letter (daghesh lene of the Hebrew) which is often omitted, especially at the beginning of words, denotes that the letter is not aspirated in pronunciation. A similar point below shows that it is aspirated. It is to be noted, however, that ܐ, unaspirated, is written without any point. When aspirated, it is written ܐ.

NOTE.—It would not be an easy matter to lay down the rules by which these letters are aspirated in Modern Syriac. Nor is it necessary to attempt it, as the aspiration is indicated in nearly every case by the point below the letter. Wherever one of these letters is unaspirated in a verbal root, it is unaspirated throughout the conjugation, and *vice versa*.

ܐ, when aspirated, has nearly the sound of the English *w*, sometimes inclining to *v*, and can hardly be distinguished from ܐ. The latter must, however, be regarded as the weaker consonant. Cases will be mentioned farther on, in which ܐ coalesces with the preceding vowel and loses its power as a consonant.

ܐ, when aspirated, has the sound of *gh* (the Persian *ġ*), and is perhaps more deeply guttural than ܐ, which seems to a beginner to resemble it.

ܐ has the sound of the English *j*. Until the last two or three years, we used it also to express *ch*. See ܐ.

The aspirated ܐ is not much, if at all, used in the province of Oroomiah. In the mountains of Koordistan, its proper sound is that of *th* in *these*, but it is said in one or two cases to have the sound of *th* in *thin*.

ܐ has a more decided and full pronunciation than the English *h*, without approaching in sound to ܐ (*hh*). The latter cannot be distinguished in pronunciation from ܐ. Their equivalent nearly is found in the German *ch* (*Bach*).

NOTE.—The Nestorians pronounce ܐ, ܐ, ܐ, etc., with much stress of voice, in consequence of which the sound of their language is at first unpleasant to an English ear. The Turkish of Northern Persia in this respect resembles the Syriac, and is very unlike the cultivated language of Constantinople. Whenever the Turkish is

referred to in the following pages, the reader will understand by it the rude Tatar dialect of this province, which has not even been reduced to writing, and is therefore noted in the Syriac character.

ⲟ, used for connecting words and clauses (the Hebrew ׀), is pronounced nearly like *oo* in *hood*, but with a more rapid enunciation.

ⲑ or Ⲓ is equivalent to *z* in *azure*, or *s* in *pleasure*. These characters are rarely used.

ⲓ, unaspirated, has often the sound of *k* in *kind*, as pronounced by Walker, a *y* being quickly inserted after *k*.

ⲓ has the sound of *ch* in *cherry* and *rich*.

ⲓ is sometimes pronounced like ⲓ, when it precedes ⲓ or ⲓ, e. g. ⲓⲓⲓ, a store-room; ⲓⲓⲓ, to stagger; ⲓⲓⲓ, lazy; ⲓⲓⲓ, to swagger, etc. So in Persian. So in English in the words *imbitter*, *impatient*. ⲓ is also occasionally written instead of ⲓ, as ⲓⲓⲓ, sound being regarded more than derivation.

ⲓ, ⲓ and ⲓ, are readily confounded by a foreigner in certain connections, but are at once distinguished by a native. We may take as an illustration ⲓⲓⲓ, the hand, and ⲓⲓⲓ, a feast; or ⲓⲓⲓ, a fig, and ⲓⲓⲓ, mud. The difference in these words may seem slight, but, unless the ear is trained to make nice distinctions, a foreigner will be often misunderstood, even if he does not fall into ludicrous blunders.

ⲓ has been used more or less to represent the *f* and *ph* of other languages, but, as the Nestorians pronounce this sound with difficulty, and it never occurs in words truly Syriac, we have for some years past dropped it in our books. ⲓ coalesces with certain vowels, as hereafter stated.

ⲓ.—When this letter is used, the syllable fills the mouth, as it were, more than when ⲓ is used.

ⲓ.—A very hard *k*, which can be represented by no analogy in English.

ⲓ, when unaspirated, is equivalent to the English *t*. ⲓ is a harder *t*, and sounded farther back in the mouth. ⲓ, if aspirated, has the sound of *th* in *thick*. This aspiration, so common in the ancient language, is quite lost on the plain of Oroomiah, but is retained in Koordistan.

VOWELS.

<i>Names.</i>	<i>Notation.</i>	<i>Power.</i>
פִּתְחָא P'tahha	ִ	<i>a</i> in <i>hat</i> .
זְכָפָא Zkapa	ֶ	<i>a</i> in <i>father</i> .
זְלָמָא (long) זְלָמָא	ִ	} between <i>e</i> in <i>elate</i> and <i>a</i> in <i>hate</i> .
זְלָמָא (short) זְלָמָא	ִ	
רְוָחָא R'wâhha	ֹ	<i>o</i> in <i>note</i> .
רְוָסָא R'wâsa	ֹ	<i>oo</i> in <i>poor</i> .
חְוָסָא Hhwâsa	ֵ	<i>e</i> in <i>me</i> .

NOTE.—The names of ִ and ֶ in Ancient Syriac grammars are just the reverse of those here given, but, as it seems more proper to call ִ hard, the Nestorians follow the usage noted above.

P'tahha has generally the sound of short and close *a*. In the great majority of cases, when a consonant follows it (excepting ז, ט, ד, and cases specified on pp. 10, 11), which has a vowel of its own, that consonant is doubled in pronunciation, e. g. זְזִי, *these*; זְזִי, *a wave*; זְזִי, *true*; where ז, ט and ד are each doubled.

NOTE 1.—There is no doubt that at least the Eastern Syrians formerly used the daghesh forte, though, as now, without any distinguishing mark. Compare Hoffman's *Grammar of the Ancient Syriac*, § 17, Annot. 1. Asseman states that in many cases ֶ is followed by a dagheshed letter, but this is not the usage now, except in זְזִי and זְזִי, and then with questionable propriety.

NOTE 2.—It is perhaps unnecessary to state that ז, ט and ד, are letters too weak to receive the daghesh. The usage is the same in the Hebrew. Unlike the Hebrew, however, the Modern Syriac may double ז and ד, and does so constantly, e. g. זְזִי, *to envy*; זְזִי, *to make alive*; pronounced respectively *bahh-hhul*, *mâhh-hhee*. So too זְזִי, *to wallow*; זְזִי, *deaf*; pronounced *garril*, *karra*.

NOTE 3.—A few words, such as **ܨܘܡܐ**, **ܘܫܘܚܐ**, **ܘܩܘܪܐ** (the first syllable) and **ܘܩܘܪܐ**, derived from the ancient language, are exceptions to the above rule. The sound of — in these words is like that of — , and the following consonant is not doubled.

P'tahha is lengthened, when followed by **ܐ**, **ܫ** or **ܠ**, as in the second syllable of **ܘܩܘܪܐ**, where — is to be pronounced like — . So in **ܘܩܘܪܐ**, *light*; **ܘܩܘܪܐ**, *an arm*; **ܘܩܘܪܐ**, *a serf*.

Sometimes the sound of — in a mixed syllable, beside the cases hereafter specified, nearly approaches that of short *u*, e. g. **ܘܩܘܪܐ**, pronounced *ũthra* or *ũtra*.

Zkapa has properly the sound of *a* in *father*, but, in order to give uniformity to the spelling of like forms, occasional deviations have been made from this rule. Thus, we have **ܘܩܘܪܐ**, *I may heal*; **ܘܩܘܪܐ**, *I may be*; **ܘܩܘܪܐ**, *I may read or call*, although in the first — has nearly the sound of *e* in *met*, in the second, the sound of *a* in *father*, and in the third, the sound of *a* in *ball*.

NOTE 1.—It will thus be seen that the Nestorians have what Hoffman (§ 11, 3) properly calls the more elegant pronunciation of — . So far as we know, this vowel is never pronounced by them as long *o*.

NOTE 2.—It may here be remarked, once for all, that several serious difficulties are in the way of an orthography which shall perfectly represent the sound of each word. Many words, as, for instance, **ܘܩܘܪܐ** and **ܘܩܘܪܐ**, have a different sound from what they had formerly; and yet, for the sake of etymology, it is considered important to retain the original spelling. It is often a matter of much doubt how far we are permitted to go in defacing the escutcheon of words, and obliterating all traces of their ancestry. One who had not fully considered the subject, might often think we were arbitrary, where good reasons for a variation may be assigned; e. g. Anc. **ܘܩܘܪܐ**, **ܘܩܘܪܐ**, Modern **ܘܩܘܪܐ**, **ܘܩܘܪܐ**.

The difficulty is still greater in regard to words which have been transferred from other languages, the Turkish, the Persian, the Koordish, and the Arabic. Even if we were thoroughly acquainted with these languages, as we are not, the words derived from them in Modern Syriac are often completely disguised, and years pass before

Hhwâsa.—This is in sound like a very long *e* in English. The **h** has sometimes belonging to it another vowel, in which case it performs the double office of a consonant (*y*) and a fulcrum for *hhwâsa*, e. g. **ܫܘܕܐ**, *thought*, pronounced *hhēyal*; **ܕܝܢܐ**, *of us*, pronounced *dēyan*. The word **ܫܘܘܐ**, in which the etymology is preserved, is sounded thus: *īt*. In the perfect participle feminine, 1st Class, we have, for example, **ܫܘܘܠܐܢܐ**, *braided*, pronounced as if written **ܫܘܠܐܢܐ**. And so of similar cases.

NOTE 1.—After **ܫ**, **h** is silent. This mode of spelling, adopted from the ancient language, has been in a great measure dropped. Thus, we now write **ܫܘܠܐܢܐ**, *you may be*, for **ܫܘܠܐܢܐ**; **ܫܘܠܐܢܐ**, *you may see*, for **ܫܘܠܐܢܐ**, etc. But **ܫܘܠܐܢܐ** and some other words transferred from Ancient Syriac, retain their original form.

NOTE 2.—There is a sheva in common use, as in Hebrew, though without any distinctive mark. Sometimes there are two attached to two successive letters, e. g. **ܕܘܠܘܒܘܘ**, *that in his heart*, pronounced *d'libboo*. In a few cases the mark called in Ancient Syriac **ܫܘܠܐܢܐ** and placed above the line (Hoff. § 19, 1), has been used for this purpose, but it is now dropped, as it is of no practical use to ourselves or the natives. The ear soon becomes so trained that it instinctively gives the sheva where it is called for. No one who has spoken Syriac two months would think of pronouncing **ܕܘܠܘܒܘܘ**, *fuel*, *yakdana*, but, as a matter of course, *yek'dana*. So **ܕܘܠܘܒܘܘ**, *ya'cobh*. Compare the Hebrew **יַעֲקֹב**.

The sheva was no doubt employed by the Nestorians of old, though, so far as we can judge from the disposition of the vowels in the ancient language, with less frequency than in the modern. Those grammarians who, according to Hoffman (§ 15, Annot.), wish to class “inter absurdos” any who speak of a sheva in Ancient Syriac, should properly themselves be classed there.

MODIFICATION OF VOWEL-SOUNDS.

The letters **هـ**, **ح**, **ج**, **س** and **ش**, and, to a considerable extent, also **د**, **ذ** and **ذ**, modify the sound of some of the vowels which are connected with them in the same syllable. The general tendency of these letters is to make the vowels joined with them somewhat like short *u*, though this is not the uniform effect. As it is essential to a correct pronunciation that this subject be understood, some examples will here be given to illustrate it. The sounds of course cannot be perfectly represented in English. Observe that $\bar{a}=a$ in *hate*; $\acute{a}=a$ in *saw*; a , without a mark over it, $=a$ in *father*; $\check{a}=a$ in *hat*; *ee*, at the end of words, $=\text{ـ}$. In some cases ـ may more properly be represented by simple *e*. $\bar{e}=\text{ـ}$.

1. These letters with ـ , **خ**, **ح**, **ج**, **س**, **ش**, *fifty*, pronounced *hhümshē*; **ح**, **ح**, **ح**, *türtüm*, to murmur; **ح**, **ح**, *ümmän*, with us; **ح**, **ح**, *müstar*, a ruler for parallel lines; **ح**, *nükka*, a whale. Also with **ذ** and **ذ**: **ح**, **ح**, *mümtē*, let them cause to reach; **ح**, **ح**, *Müryam*, Mary.

2. With ـ , **ح**, **ح**, *hhüdrüt*, thou mayest walk about; **ح**, **ح**, *bütna*, she may conceive; **ح**, **ح**, *ēwükh*, we are; **ح**, **ح**, *Mürya*, the Lord; **ح**, **ح**, *kür'yana*, a reader.

These letters very often give ـ the sound of \acute{a} . Thus we have **ح**, **ح**, *hhâtee*, he may sin; **ح**, **ح**, *táshee*, he may conceal; **ح**, **ح**, *áloola*, a street; **ح**, **ح**, *sápee*, he may strain; **ح**, **ح**, *káree*, he may read; **ح**, **ح**, *râma*, high.

3. With ـ , no effect is generally produced.

4. With ـ , the vowel sound is in most cases \check{u} : **ح**, **ح**, *hhüshlē*, I went; **ح**, **ح**, *pälüt*, he may go out; **ح**, **ح**, *üsra*, ten; **ح**, **ح**, *Müsreen*, Egypt; **ح**, **ح**, *p'küdle*, he com-

manded; **רָמַלְעָ**, *rūmlee*, he rose; **תּוּמְמָא**, *toomūmma*, completed. But **ל** following **מ**, lengthens it into **מַ**.

5. **ו** and **וּ** are affected rarely, if at all.

6. **י** is in many cases unchanged. When, however, these letters are followed by **י** or **י** coalescing in the preceding vowel **יִ** (see next section under **יִ**), the vowel-sound is not generally a simple one, as in other cases, but resembles the sound of *ei* in *height*, e. g. **תֵּירָא**, *teira*, a bird; **עֵינָא**, *eina*, a fountain, an eye; **קֵיסָא**, *keisa*, a tree. So with **י**: **קֵימָא**, *keimat*, a price; **תֵּינָא**, *teina*, mud.

FURTHER MODIFICATION OF SIMPLE VOWELS.

1. **וּ** **יִ**.—P'tahha followed by **וּ** has the sound of *ō*, e. g. **זֹנָא**, *zōna*, time; **גֹּרָא**, *gōra*, a husband.

2. **וּ** **יִ**.—P'tahha followed by **וּ** does not often occur; never in our more recent books. But, wherever found, it has nearly the sound of *ō*, e. g. **תּוֹשׁוּן**, *totishoon*, search ye, now written **תּוֹשׁוּן**. See **וּ** **יִ**.

3. **וּ** **יִ**.—This has in general the sound of *ey* in *they*, e. g. **עֵיגָא**, *eyga*, then; **עֵינֵי**, *eynē*, which of the two; **בֵּיטָא**, *beyta*, a house; **לֵינֵי**, *leylee*, the night; **שֵׁינָא**, *sheyna*, peace. Exceptions, for the sake of etymology, are **יְהֵרָא**, *where*, pronounced *ēka*; **לֵיטָא** = *līt*, there is not; **אֵיכָא** = *akh*, as. **פֵּיטָא**, *a capital city*, is pronounced nearly *peitahht*. Compare also what is said above of **וּ**, **וּ**, etc., followed by **וּ**.

4. **וּ** **יִ**.—P'tahha followed by **וּ** has a sound varying between *ow* in *now*, and *ō*, e. g. **בְּנוֹשׁוּן**, *b'nowshoo* or *b'nōshoo*, by himself; **נֹוְטָלֵי**, *Nowtalē*, Naphtali.

5. $\text{ז}^{\text{—}}$, $\text{ו}^{\text{—}}$.—Zkapa before ז or ו has the sound of \bar{o} , and is not distinguishable in the modern from $\text{ז}^{\text{—}}$, e. g. זָבָב , \bar{o} - $\bar{d}\bar{e}$, they may do; זָבַב , \bar{o} - $\bar{r}\bar{e}$, they may enter; יֹסֵף , *Yōsip*, Joseph; יָהְיֶה , *hōya*, she may be; גֹּזַז , *gōza*, a walnut; דֹּרָה , *dōra*, a generation.

6. $\text{ו}^{\text{—}}$.—Zkapa before ו has the sound of *ey* in *they*, and often does not differ from $\text{ו}^{\text{—}}$, e. g. וַיְהִי , *weyta*, being; וַיִּקְרָא , *kreyta*, reading. In such cases, ו may also have a vowel of its own, and be sounded like our *y*, e. g. כִּסְיָתֵי , *k'seyyatee*, covers.

7. $\text{ז}^{\text{—}}$, $\text{ו}^{\text{—}}$, $\text{ש}^{\text{—}}$.—Short zlama before ז , ו , or ש , has a sound nearly like that of *ew* in *Lewis*, e. g. דְּבַשׁ , *honey*, not exactly *divsha* nor *doosha*; סֵבֶלֶת , *straw*, not *tivna* nor *toona*; יַם־סוּף , *the ocean*; סִירֵי־צִיֵּן , *a Cyrenian*; יַם־קִיּוּס , *Cyprus*; רַב־דָּבַר , *quick*, etc.

8. $\text{ו}^{\text{—}}$.—This has been alluded to in a preceding note. See under *Hhwâsa*.

9. שׁו .—If ו is followed by שׁ , the latter has either no effect on the syllable, or the sound is nearly that of *ui* in *ruin*, e. g. רֹשֶׁת , *a winnowing fan*, pronounced *rooshta* (nearly).

It may be stated as a general rule, that ו , ז and ד , prefer the vowel $\text{ו}^{\text{—}}$, as in the ancient language and the Hebrew.

SOME PECULIARITIES OF ז , ו , ו , ו AND ז .

1.—It has already been mentioned that ז quiesces occasionally in $\text{ו}^{\text{—}}$, and lengthens it. It quiesces far more frequently in $\text{ו}^{\text{—}}$, as in the final syllable of גָּדוֹל , *great*, and a multitude of other words. ז may also quiesce in $\text{ו}^{\text{—}}$, as in the

last syllable of plurals, and in **ⲟ**, **ⲛ**, **Ⲛ**. When it follows the latter, it lengthens it into **Ⲛ**. At times the **ⲛ** in such cases falls out, as in the preterite of verbs of final **ⲛ**, e. g.

ⲛⲁⲛⲁ = **ⲛⲁⲛⲁ**, *I poured*.

When **ⲛ** is preceded by a letter without a vowel, but has one of its own, it has a tendency to give its vowel-sound to the preceding letter, and rest in it; e. g. **ⲛⲁⲛⲁ**, to be pronounced not *b'ennee*, but *bennee*. So **ⲛⲁⲛⲁ** = *baha*. So in Hebrew (Nordheimer's Grammar, § 88, 3). Compare also in regard to **ⲛ**, Hoff. § 31, 3.

ⲟ.—In the suffix **ⲛⲟⲟ**, neither **ⲟ** nor **ⲛ** is sounded. At the end of words **ⲟ** is generally quiescent, as in the Hebrew; and we often feel at liberty, e. g. in words introduced from other languages, to substitute **ⲛ** for it, as really a better representative of the sound. This may account for our writing the verb **ⲟⲛⲁ**, **ⲟⲛⲁ**, *he is, she is*, **ⲛⲁ**, **ⲛⲁ**.

ⲟ.—This may be, and is rarely, the initial letter of a verbal root. It is found often as the middle radical, and sometimes at the end. Take, for example, **ⲟⲛⲁ**, *to wail*; **ⲟⲛⲁ**, *to repent*; and **ⲟⲛⲁ**, *to reprove*; in all which cases it retains its full consonant power. In **ⲟⲟⲟ**, which is thus written for etymology's sake, the final **ⲟ** is not sounded, and the word is to be pronounced as if **ⲟⲟ**.

ⲛ.—This letter, when following **ⲟ**, does not flow into the vowel-sound, but has a sound of its own resembling short *e*, e. g. **ⲛⲁⲛⲁ**, *a wall*, pronounced *gooëda*. Compare Hoff. § 12, 1, and **ⲛⲁⲛⲁ** and similar words in Hebrew.

ⲛ may in certain cases be treated as a quiescent, the Modern Syriac agreeing in this respect with the Ancient, though in such cases it affects the vowel-sound, e. g. **ⲛⲁⲛⲁ**, *I heard*. Here, too, **ⲛ** admits a vowel which **ⲟ** cannot take in Hebrew. So **ⲛⲁⲛⲁ**, *doing*.

Some letters are *otiant* in Modern Syriac, being generally, if not always, those retained for the sake of etymology, e. g. **ⲛ** in **ⲛⲁⲛⲁ**, **ⲛⲁⲛⲁ**, etc.

The representation given above of the sounds of the Syriac language differs from that often made in grammars of the Ancient Syriac, e. g. Hoff. § 12, 3. There is, however, reason to suppose that the Nestorians understand the pronunciation of their language better than it is possible for European scholars to understand it. The Ancient and the Modern Syriac are now pronounced nearly according to the same rules, and there has probably been no essential change in these rules, especially in Koordistan, for a thousand years.

T Ā L K A N A .

An oblique mark drawn over a letter, not under, as in the Jacobite Syriac, shows that a letter is not sounded, e. g. **ܐܝܢ**, pronounced *azin*; **ܡܕܝܬܐ**, pronounced *m'dēta*. Occasionally, other diacritical marks are used, as in the words **ܘܢ**, **ܘܢ**, which are explained in grammars of the ancient language.

A C C E N T .

It is almost a universal rule, that the primary accent is on the penult, and the secondary accent on the pre-antepenult. So strong is the tendency in this direction that a beginner in English will come and ask for the *Pee-po'v-day*, meaning by this the little book called "*Peep of Day*." It is, however, to be noted that, in the pronunciation of verbs, the auxiliary **ܡܘܫܐ** is considered, in the subjunctive mood, an essential part of the word, though written separately. Thus, in **ܡܘܫܐ ܝܗܝ**, *he might come*, **ܡܘܫܐ ܕܘܒܝܢ**, *I might bless*, the accent is respectively on the syllables **ܡܘܫܐ** and **ܘܒܝܢ**. So too when the pronouns **ܐܢܝܢ**, etc., are suffixed, e. g. **ܐܢܝܢ ܘܢܐܝܢ**, *I will see*; **ܐܢܝܢ ܕܘܒܝܢ**, *if he seize him*; where the accent is respectively on the syllables **ܘܢܐܝܢ** and **ܘܒܝܢ**. Compare **ܡܘܫܐ ܐܢܝܢ** of Ancient Syriac, which takes the accent on **ܡܘܫܐ**. The auxiliaries **ܐܢܝܢ**, **ܐܢܝܢ**, etc., do not follow this rule, e. g. **ܐܢܝܢ ܘܢܐܝܢ**,

I am ashamed, has the accent on the syllable **ܐܘܢܐ**, as if **ܐܘܢܐ** were not written.

PUNCTUATION.

Our system of punctuation is imperfect, compared with that of the English. The only characters we have introduced, which are not found in the Ancient Syriac (Hoff. § 23, 1), are the Greek semicolon inverted, as the sign of a question, the note of exclamation, and the parenthesis.

NESTORIAN MANUSCRIPTS.

Manuscript works among the Nestorians are sometimes very beautifully written, and the best type can never exceed, and perhaps not even rival, them in elegance.

ETYMOLOGY.

PRONOUNS.

1. *Separate Personal Pronouns.*

ܐܢܝ, I (m. and f.).	ܐܢܝܢ or ܐܢܝܢܐ, We.
ܚܢܝ or ܚܢܝܐ, Thou (m.).	ܚܢܝܢ or ܚܢܝܢܐ, You.
ܘܚܢܝܐ or ܘܚܢܝܐ, Thou (f.).	
ܐܘܪܝ, He, it.	ܐܘܪܝܢ, They.
ܘܐܘܪܝܐ, She, it.	

NOTE.—It will be observed that there is no distinction of gender in the second and third persons plural. Not so in the ancient language.

These personal pronouns, with the exception of ܐܘܪܝܢ, ܘܐܘܪܝܐ and ܐܢܝܢܐ, are not used in the objective case. And these, especially the first two, are generally accompanied by the noun to which they refer. Compare the usage in the Ancient Syriac with ܐܢܝܢܐ and ܐܢܝܢܐ (Hoff. § 41, 3), and in Hebrew (Nordh. § 859, † note).

NOTE.—ܐܘܪܝܢ and ܘܐܘܪܝܐ are sometimes spoken, both in the nominative and objective cases, as if written ܐܘܪܝܢܐ and ܘܐܘܪܝܐܐ.

2. *Demonstrative Pronouns.*

These are ܐܢܝܢܐ, *this* (m. and f.), ܐܘܪܝܢܐ, *that* (m.), ܘܐܘܪܝܐܐ, *that* (f.), ܐܢܝܢܐ, *these* (m. and f.), and ܐܢܝܢܐ, *those* (m. and f.).

4. *Interrogatives.*

These are **מַח** or **מַחֵנָּה**, *who?* (m. and f.) (ancient **מַח**); **מִמֶּנָּה**, *whose?* **מַחֵנָּה**, *what?* **אֵי־אֵי**, *which of the two?* (m. and f.) (ancient **אֵי־אֵי**); and **כַּמֶּחֱ**, *how much, or how many?* as in the ancient language.

NOTE 1.—In one part of the plain of Oroomiah, in Salmas, in Gawar, and perhaps other districts, **מַחֵנָּה** is pronounced **מַחֵנָּה**. **מַחֵנָּה** is very generally contracted in vulgar usage into **מַחֵנָּה**, **מַחֵנָּה** or **מַחֵנָּה**, especially when preceding a noun. **אֵי־אֵי־מַחֵנָּה**, *which of them?* is vulgarly contracted into *iminey*. We hear also rarely **מַח** (m. and f.) instead of **אֵי־אֵי**; compare the ancient feminine form **אֵי־אֵי־מַחֵנָּה**. In Bootan, for *which of the two*, they say **אֵי־אֵי־מַחֵנָּה**, which is no doubt a contraction of **אֵי־אֵי־מַחֵנָּה**.

NOTE 2.—**מַח** in the ancient language is sometimes applied to things. See Luke 8 : 30, **מַחֵנָּה אֵי־אֵי**. So in the Hebrew **מִי־שָׁמַע**; but we find no such usage in Modern Syriac.

NOTE 3.—The ancient **מַח**, *what*, is retained in the common idiom **מַחֵנָּה לְמַחֵנָּה**, *what to thee from us?* i. e. *what have we to do with thee?* Of course we may substitute any other suffixes. So too we have in daily use such expressions as **מַחֵנָּה לְמַחֵנָּה**, *what to me a house?* i. e. *of what profit to me?* **מַחֵנָּה לְמַחֵנָּה**, *what may be to us so many sheep?* In some parts of the mountains, **מַחֵנָּה** is used to denote *what*, **מַחֵנָּה** perhaps = **מַחֵנָּה**.

5. *Indefinite and Distributive Pronouns.*

These are **כַּד**, *any one, every one* (vulgar **כַּד**, perhaps derived from **כַּד**); **כַּד** or **כַּד**, *any one, every one*; **כַּד**, *each one*. We often hear also **כַּד־כַּד**, *whomever, or whatever, you please*, literally, *any one that may*.

NOTE.—It may be hardly necessary to state that **כַּד**, as in the kindred languages, is written defectively, and is to be pronounced *kool*.

6. *Suffix Pronouns.*

These are few in number and simple in their form, and are in general the same for verbs, nouns and prepositions. The following is a list of them.

a. *Personal Pronouns of the Objective Case.*

ا	me.	اِنَّا , اِنِّ	us.
اَنْتَ	thee (m.).	اَنْتَ	you.
اَنْتِ	thee (f.).		
اَنْهٖ , اَنْهٖم	him.	اَنْهٖ , اَنْهٖم , اَنْهٖم	} them.
اَنْهٖا , اَنْهٖا	her.	(اَنْهٖا , اَنْهٖا , اَنْهٖا)	

Remarks.

The suffixes اَنْهٖ and اَنْهٖم are confined to verbs. اَنْهٖ and اَنْهٖم are used only in Koordistan. اَنْهٖم is a common suffix in Bootan.

It will be seen that the suffix of the first person singular, having a vowel, must always be sounded, unlike the corresponding suffix of the ancient language. The modern differs from the ancient (Hoff. § 42, Annot. 1.) also in having verbal suffixes after the third person plural. Beside اَنْهٖ , اَنْهٖم , we have what is equivalent to a suffix in the forms given farther on, under the head of Verbs with Suffixes.

b. *Possessive Pronouns.*

These are the same in form with personal suffixes of the objective case. Thus, for example, with اَنْهٖم a house:

My house	اَنْهٖم	Our house	اَنْهٖم	} less frequently.
Thy house (m.)	اَنْتَ اَنْهٖم	Your house	اَنْتَ اَنْهٖم	
Thy house (f.)	اَنْتِ اَنْهٖم			
His house	اَنْهٖم اَنْهٖم	Their house	اَنْهٖم	
Her house	اَنْهٖم اَنْهٖم			

In the same way the suffixes are applied to the plural, e. g. **ܘܚܘܢܘܝܘܢ** *my houses*, **ܘܚܘܢܘܝܘܢܟܘܢ** *thy houses*, etc. When the noun, as in this case, terminates in a vowel-sound, final ܠ is dropped, to prevent the hiatus which would otherwise occur in the pronunciation. When the noun terminates in a consonant, no change is made by its reception of the suffixes.

NOTE.—In our books we have often written ܟ as a noun-suffix for 3d pers. sing. masc., and ܟܐ for 3d pers. sing. fem., e. g. **ܟܘܢܘܢ** *his house*, **ܟܘܢܘܢܐ** *her house*. We now substitute for these, in all nouns, ܘܟܘܢ and ܟܘܢܐ, in accordance with Oroomiah usage. **ܟܘܢܘܢܐ**, **ܟܘܢܘܢܐ**, etc., retain the other suffixes. ܟ and ܘܟܘܢ are both used in Gawar; the first only in Tekhoma and Tiary. In Nochea and Tekhoma, we find only ܟܐ; but, on the other hand, this is not used at all in Gawar. In Tekhoma and Tiary, the suffix ܘܟܘܢܐ is the noun-suffix for 3d pers. plural. In Bootan, **ܘܟܘܢܐܘܢ** (m.) and **ܘܟܘܢܐܘܢܐ** (f.). We, however, employ now only ܘܟܘܢܐ as the noun-suffix of 3d pers. plural. We have also, in such expressions as **ܘܟܘܢܐܘܢܐ ܘܟܘܢܐܘܢܐ**, dropped the suffix which is employed both in Ancient Syriac and in Chaldee. (See Jahn's Grammar, § 28.) It is not in accordance with present usage, and we now substitute ܠ for the ܟ. The expression **ܘܟܘܢܐܘܢܐ ܘܟܘܢܐܘܢܐ** will be referred to in the Syntax.

Emphatic Possessive.

Sometimes the suffix, for the sake of emphasis, is separated from its noun by a preposition, e. g. **ܘܟܘܢܐܘܢܐ ܘܟܘܢܐܘܢܐ** *the father of me (and not of you)*, **ܘܟܘܢܐܘܢܐ ܘܟܘܢܐܘܢܐ** *the father of thee*, etc.

NOTE 1.—Compare **ܘܟܘܢܐܘܢܐ** in Ancient Syriac. This form, which is always emphatical in the Modern, is by no means uniformly so in the Ancient Syriac. (Hoff. § 122, 6.)

NOTE 2.—Such forms as **ܘܟܘܢܐܘܢܐ ܘܟܘܢܐܘܢܐ**, John 4 : 34, **ܘܟܘܢܐܘܢܐ**, 2 Cor. 5 : 19, or **ܘܟܘܢܐܘܢܐ ܘܟܘܢܐܘܢܐ**, Matt. 3 : 1, cannot properly be admitted in the Modern Syriac. It may, how-

ever, be remarked here, once for all, that in the translation of the Old Testament from the Hebrew, and of the New Testament from the Ancient Syriac, idioms have been designedly more or less introduced which are not in accordance with vulgar usage.

7. *Reciprocal Personal Pronouns.*

كَنْب myself.	كَنْتْ or كَنْ ourselves.
كَنْبِ thyself (m.).	كَنْتْ or كَنْتْ yourselves.
كَنْبِ thyself (f.).	
كَنْبِ himself.	كَنْتْ or كَنْتْ themselves.
كَنْبِ herself.	

The word **كَنْب** *soul* (Persian **جان**), which is thus connected with the suffixes, corresponds nearly to *self* in English. It may indeed have two different significations in the same sentence; e. g. **كَنْبِ كَنْبِ** *my own soul*, **كَنْبِ كَنْبِ** *thy own soul*, etc.

كَنْبِ is also used in connection with the suffixes, but with a different meaning. If we wish to express the ideas: "by myself," "by thyself," etc., **كَنْبِ** receives the suffixes, and has the preposition **ب** prefixed. Thus, **بِ كَنْبِ** *by myself*, declined like **كَنْب** above. Compare the use of **كَنْبِ** and **كَنْبِ** in the Ancient Syriac (Hoff. § 127, 1), **כִּפְשׁ** and **כִּפְשׁ** in Hebrew (Nordh. § 873), and **כִּפְשׁ**, etc. in Chaldee (Jahn § 15).

V E R B S .

The roots of verbs in the Modern Syriac are in many cases identical with those of the corresponding verbs in the ancient language; but the terminations and inflexions, and the general scheme of conjugation, are different. Indeed, it is interesting to observe how the Modern Syriac, like the Modern Greek, and other languages, has broken up the original form of the verb, and employed new auxiliaries, both in the

active and passive voices. These changes will be discussed hereafter. It is sufficient to remark, here, that they have been so great that it is useless to keep up the old distinctions of פִּנ, פִּנ, etc.; and that the object will be better accomplished by classifying the verbs as now used, without any reference to the scheme of the verb in the ancient language.

Without attempting a complete analysis of the modern verb, it is intended to give the paradigms of those classes and forms of verbs which commonly occur, both on the plain of Oroomiah and in the mountains of Koordistan.

As the verb in its simplest form is always found in the third person singular masculine of the future, this will be called the root or stem, and the other forms will be derived from it. For greater convenience, however, we shall begin with the present indicative, after giving the infinitive and participles.

The auxiliary and neuter verb, the verb of existence **לֹּוֹת** *to be*, is given below, inflected both positively and negatively.

INFINITIVE, **לֹּוֹת**, **לֹּוֹתָ** to be.

Present Participle, **לֹּוֹתָ** } *Perfect Participle*, **לֹּוֹתָ**, **לֹּוֹתָ** }
 Being. } Having been. }

INDICATIVE MOOD.

Present Tense.

אֲנִי I am (m.).

אֲנֵנוּ We are.

אַתְּ I am (f.).

אַתָּה Thou art (m.).

אַתָּה You are.

אַתְּ Thou art (f.).

הוּא He is.

הֵם They are.

הִיא She is.

Present Tense, negatively.

أَنَا لَمْ أَكُنْ	I am not (m.).	أَنْتُمْ لَمْ تَكُونُوا	We are not.
أَنَا لَمْ أَكُونِي	I am not (f.).	أَنْتُمْ لَمْ تَكُونُوا	You are not.
أَنْتَ لَمْ تَكُنْ	Thou art not (m.).	أَنْتُمْ لَمْ تَكُونُوا	You are not.
أَنْتِ لَمْ تَكُونِي	Thou art not (f.).	أَنْتُمْ لَمْ تَكُونُوا	You are not.
هُوَ لَمْ يَكُنْ	He is not.	أَنْتُمْ لَمْ تَكُونُوا	They are not.
هِيَ لَمْ تَكُنْ	She is not.	أَنْتُمْ لَمْ تَكُونُوا	They are not.

NOTE.—In these forms, **ا** has a vowel (hhwâsa), whenever preceded by a consonant; when preceded by a vowel, it receives tãlkana. **ه** is an exception, as it is followed by **ا**. Otherwise, the rule seems to be universal.

When **ا** has tãlkana over it, it still comes in for its share in the pronunciation, changing the character of the vowel which precedes it. Thus, **أَنَا لَمْ أَكُنْ** is pronounced as if written **أَنَا لَمْ أَكُنْ**, **أَنَا لَمْ أَكُنْ** as if **أَنَا لَمْ أَكُنْ**, etc., the **ا** coalescing with the preceding **ا**. (See previous remarks on the sound of **ا** **ا**.) The auxiliary **لَمْ أَكُنْ** is sometimes written **لَمْ أَكُنْ**, and sometimes **لَمْ أَكُنْ**, and the same remarks apply to this **ا** also.

In some mountain-districts, **ا** is used for **ا**, and in Bootan **ا**, through all the conjugation of the verbs. Thus, **ا** **ا** or **ا** **ا** they are going out; **ا** **ا** or **ا** **ا** they are coming, etc.

Imperfect Tense.

أَنَا لَمْ أَكُنْ	I was (m.).	أَنْتُمْ لَمْ تَكُونُوا	We were.
أَنَا لَمْ أَكُونِي	I was (f.).	أَنْتُمْ لَمْ تَكُونُوا	You were.
أَنْتَ لَمْ تَكُنْ	Thou wast (m.).	أَنْتُمْ لَمْ تَكُونُوا	You were.
أَنْتِ لَمْ تَكُونِي	Thou wast (f.).	أَنْتُمْ لَمْ تَكُونُوا	You were.
هُوَ لَمْ يَكُنْ	He was.	أَنْتُمْ لَمْ تَكُونُوا	They were.
هِيَ لَمْ تَكُنْ	She was.	أَنْتُمْ لَمْ تَكُونُوا	They were.

Imperfect Tense, negatively.

אֲנִי לֹא נִשְׂכַּחְתִּי	I was not (m.).	אֲנִי לֹא נִשְׂכַּחְתִּי	We were not.
אַתָּה לֹא נִשְׂכַּחְתִּי	I was not (f.).	אַתָּה לֹא נִשְׂכַּחְתִּי	You were not.
אַתָּה לֹא נִשְׂכַּחְתִּי	Thou wast not (m.).	אַתָּה לֹא נִשְׂכַּחְתִּי	You were not.
אַתָּה לֹא נִשְׂכַּחְתִּי	Thou wast not (f.).		
הוּא לֹא נִשְׂכַּחְתִּי	He was not.	הֵם לֹא נִשְׂכַּחְתִּי	They were not.
הִיא לֹא נִשְׂכַּחְתִּי	She was not.		

There is generally an elision in the pronunciation of this tense, which is so very prevalent that we can hardly call it a vulgarity. The final **ל** of the pronoun **אֲנִי**, in the first person singular, and the letters **א** are not sounded. Thus, we have the pronunciation *anin wa*, *anan wa*. So when any other word which ends in a vowel precedes **אֲנִי**; for example, **אֲנִי שָׁמַרְתִּי** *I was there*, is pronounced *tâmin wa*. This elision is not confined to the first person singular. In the second person, the sound is *atit wa*, *atât wa*, and in the first person plural *âhnanûkh wa*.

Of the negative form, the first person singular is pronounced (*ana*) *leyin wa*, *leyan wa*; the second person, *leyit wa*, *leyât wa*; and the first person plural, *leyûkh wa*.

Preterite Tense.

אֲנִי נִשְׂכַּחְתִּי	I was (m. and f.).	אֲנִי נִשְׂכַּחְתִּי	We were.
אַתָּה נִשְׂכַּחְתִּי	Thou wast (m.).	אַתָּה נִשְׂכַּחְתִּי	You were.
אַתָּה נִשְׂכַּחְתִּי	Thou wast (f.).		
הוּא נִשְׂכַּחְתִּי	He was.	הֵם נִשְׂכַּחְתִּי	They were.
הִיא נִשְׂכַּחְתִּי	She was.		

Preterite Tense, negatively.

The negative is formed by inserting **ל** (not **ל**) between the pronoun and the verb, in all the persons and in both numbers, e. g. **לֹא הָיָה** **ל** **הוּא** *he was not*.

NOTE.—When **הָיָה** is not used as an auxiliary, it has the signification *I became, I was born* (comp. *γίνομαι*). A similar remark applies to the perfect and pluperfect tenses. **הָיָה**, thus employed, is conjugated as a verb with final **ה**, having for its present, **הוֹלֵךְ הָיָה** *I am becoming*; and for its imperfect, **הוֹלֵךְ הָיָה** *I was becoming*.

Perfect Tense.

הָיָה נִי הָיָה נִי I have been (m.).	הָיָה נִי הָיָה נִי We have been.
הָיָה נִי הָיָה נִי I have been (f.).	
הָיָה נִי הָיָה נִי Thou hast been (m.).	הָיָה נִי הָיָה נִי You have been.
הָיָה נִי הָיָה נִי Thou hast been (f.).	
הָיָה נִי הָיָה נִי He has been.	הָיָה נִי הָיָה נִי They have been.
הָיָה נִי הָיָה נִי She has been.	

Perfect Tense, negatively.

ל is to be inserted before **נִי**, and **הָיָה** comes last in order. We thus have **לֹא הָיָה** **נִי** **הָיָה** **נִי**. This is inflected regularly, except that there is some elision, which has been spoken of under the Imperfect Tense. Pronounce *leyin wēya*, etc.

Pluperfect Tense.

הָיָה נִי הָיָה נִי I had been (m.).	הָיָה נִי הָיָה נִי We had been.
הָיָה נִי הָיָה נִי I had been (f.).	

ܠܡܢ ܗܘܐ ܠܡܢ ܗܘܐ	Thou hadst been (m.).	ܘܘܢܐ ܘܘܢܐ ܠܡܢ ܘܘܢܐ	You had been.
ܠܡܢ ܗܘܐ ܠܡܢ ܗܘܐ	Thou hadst been (f.).	ܘܘܢܐ ܠܡܢ ܘܘܢܐ	
ܠܡܢ ܠܡܢ ܘܘܢܐ	He had been.	ܘܘܢܐ ܠܡܢ ܘܘܢܐ	They had been.
ܠܡܢ ܠܡܢ ܘܘܢܐ	She had been.		

Pluperfect Tense, negatively.

ܠܐ is to be inserted before ܠܡܢ, and ܠܡܢ to be placed last. We thus have ܠܡܢ ܠܡܢ ܠܐ. The direct form is to be pronounced *wēyin wa, wētān wa, wēyit wa, wētāt wa*, and the first person plural *wēyūkh wa*. The negative form is to be pronounced *leyin wa wēya, leyan wa wētā*, etc.

NOTE.—In Tekhoma, the people say ܠܡܢ ܠܡܢ, which corresponds in form nearly to the ancient pluperfect; but they use it rather as an imperfect.

Future Tense.

ܠܡܢ ܕܢܐ ܕܢܐ	I shall be (m.).	ܘܘܢܐ ܕܢܐ ܕܢܐ	We shall be.
ܠܡܢ ܕܢܐ ܕܢܐ	I shall be (f.).		
ܠܡܢ ܕܢܐ ܕܢܐ	Thou wilt be (m.).	ܘܘܢܐ ܕܢܐ ܕܢܐ	You will be.
ܠܡܢ ܕܢܐ ܕܢܐ	Thou wilt be (f.).		
ܠܡܢ ܕܢܐ ܕܢܐ	He will be.	ܘܘܢܐ ܕܢܐ ܕܢܐ	They will be.
ܠܡܢ ܕܢܐ ܕܢܐ	She will be.		

Future Tense, negatively.

This is ܠܡܢ ܠܐ ܕܢܐ, inflected as above in the different persons and in both numbers.

NOTE.—As this future in Syriac is rarely, if ever, used to express determination, but denotes only simple futurity, “shall” is employed to translate it in the first person, and “will” in the second and third. *I will be*, that is, *I am determined to be*, would be expressed by some intensive, as, e. g. ܠܡܢ ܕܢܐ ܕܢܐ.

fying *I was becoming*—**ܩܫܝܘܢܐܢܐ**. So too in the expression **ܕܠܐ ܩܫܝܘܢܐܢܐ ܕܥܝܢܐ** if he should not be, or if he had not been, born.

It may be difficult to account for the precise form of **ܩܫܝܘܢܐܢܐ**, etc. It seems, however, pretty clear that they are made up of **ܩ**, the principal letter in **ܩܫܝܘܢܐܢܐ**, the old verb of existence, or, better, of **ܩ** of the pronoun **ܩܫܝܘܢܐܢܐ**, which was used so much in the Anc. Syriac to express the idea of existence, having the tālkana on it (H. § 121, 2, c.), and fragments of the personal pronouns. See in this connection a very interesting statement of the relation of the corresponding pronoun **ܩܫܝܘܢܐܢܐ** to the corresponding verb **ܩܫܝܘܢܐܢܐ** in Heb. (N. § 647), from which it seems certain that they had a common origin. It is not so easy to say whence comes the **ܩ** which precedes. In Bootan, they use for the second person plural present **ܩܫܝܘܢܐܢܐܢܐ**, which gives us a **ܩ**. It can hardly be doubted that **ܩܫܝܘܢܐܢܐ** and **ܩܫܝܘܢܐܢܐ** are really **ܩܫܝܘܢܐܢܐ** and **ܩܫܝܘܢܐܢܐ**. As to **ܩܫܝܘܢܐܢܐ**, it is probably a fragment of **ܩܫܝܘܢܐܢܐ**. Compare the ancient **ܩܫܝܘܢܐܢܐܢܐ** with the modern **ܩܫܝܘܢܐܢܐܢܐ**. The resemblance in sound is very striking, and the signification identical.

CLASSES OF VERBS.

There are two great classes of verbs in the Modern Syriac, which are always distinguished from each other by their mode of inflection, and sometimes by their general signification. Each class embraces several varieties. These varieties might indeed be designated as distinct classes; but it is thought best to enumerate only two classes, because the general resemblance to these leading forms is discoverable in all the other varieties.

CLASS I. REGULAR VERB.

The first and most numerous class of verbs has almost invariably but three radical letters, as **ܩܫܝܘܢܐܢܐ**, **ܩܫܝܘܢܐܢܐ**, **ܩܫܝܘܢܐܢܐ**, the verbs which respectively denote “to go out,” “to finish,” and “to support” or “prop.” The peculiarity in the mode of conjugating runs through nearly all the tenses. Verbs of this class are usually, though by no means uniformly, intransitive.

Let us take as a model, **فَذِه**, which signifies *to finish* (intransitive).

INFINITIVE, **لِذَهْ** to finish.

Present Participle, **ذَهْ** } Perf. Participle, **فَذِهْ**, **فَذِهْ** }
 Finishing. } Having finished. }

INDICATIVE MOOD.

Present Tense.

ذَهْ I am finishing (m.).	ذَهْ We are finishing.
ذَهْ I am finishing (f.).	
ذَهْ Thou art finishing (m.).	ذَهْ You are finishing.
ذَهْ Thou art finishing (f.).	
ذَهْ He is finishing.	ذَهْ They are finishing.
ذَهْ She is finishing.	

The present tense of this class is always formed by prefixing the present participle to the present tense of the verb of existence, in its several numbers and persons. The present participle is formed by prefixing short *z*lama with **ذ** to the first radical, making *zkapa* the vowel of the second radical and also of the third, and adding the quiescent **ا** to the third radical.

The present tense of any other regular verb of this class may be formed by precisely the same process.

NOTE 1.—If the first radical be **ص** or **د**, the sound of the preformative **ذ** in the present participle is scarcely heard, though always written, and in vulgar pronunciation it is entirely omitted. Indeed, in the rapid enunciation of the people, many other verbs, and especially those beginning with **ص**, drop this **ذ**. Thus we have **صَدَّ** *anointing*, sounded *m'shahha*, **صَدَّ** *becoming meek*, sounded *m'kakha*, **صَدَّ** *doing*, sounded *wada*, etc.

NOTE 2.—This tense is often vulgarly contracted into *prakin*, *prakan*, etc., and the remark applies to any verb of this class.

Imperfect Tense.

אֲנִי מְבַרְכִּים	I was finish-		
אֲנִי מְבַרְכִּים	ing (m.).	אֲנֵינוּ מְבַרְכִּים	We were
אֲנִי מְבַרְכִּים	I was finish-		finishing.
אֲנִי מְבַרְכִּים	ing (f.).		
אַתָּה מְבַרְכִּים	Thou wast	אַתָּה מְבַרְכִּים	You were
אַתָּה מְבַרְכִּים	finishing(m.).		finishing.
אַתָּה מְבַרְכִּים	Thou wast		
אַתָּה מְבַרְכִּים	finishing (f.).		
הוא מְבַרְכִּים	He was fin-	הם מְבַרְכִּים	They were
היא מְבַרְכִּים	ishing.		finishing.

From the present tense is formed the imperfect, by adding the auxiliary אֲנִי. In the third person singular, אֲנִי takes the place of אֲנִי, אֲנִי, instead of being added to them; and in the third person plural, אֲנֵינוּ takes the place of אֲנֵינוּ.

NOTE 1.—The elision spoken of in connection with the imperfect tense of the verb אֲנִי to be, takes place here also. Thus, the first person singular masculine is pronounced *biprakin wa*, or *prakin wa*; the first person feminine, *biprakan wa*, or *prakan wa*; the second person masculine, *biprakit wa*, or *prakit wa*; the second person feminine *biprakāt wa*, or *prakāt wa*; and the first person plural, *biprakūkh wa*, or *prakūkh wa*.

NOTE 2.—Instead of this form, we occasionally hear אֲנִי אֲנִי, in which case אֲנִי אֲנִי seems to be equivalent to אֲנִי אֲנִי. אֲנִי אֲנִי may be thus used with the present participle of many verbs, but it is not necessary to allude to it again as a regular tense.

Preterite Tense.

אֲנִי מְבַרְכִּים	I finished (m. and f.).	אֲנֵינוּ מְבַרְכִּים	We finished.
אַתָּה מְבַרְכִּים	Thou finishedst (m.).	אַתָּה מְבַרְכִּים	You finished.
אַתָּה מְבַרְכִּים	Thou finishedst (f.).		
הוא מְבַרְכִּים	He finished.	הם מְבַרְכִּים	They finished.
היא מְבַרְכִּים	She finished.		

This tense has no preformative letter. A short zlama is inserted between the second and third radicals, and the following terminations are subjoined: **ك**, 1 sing. m. and f.; **كِم**, 2 masc. sing.; **كِم**, 2 fem. sing.; **كِي**, 3 masc. sing.; **كِ**, 3 fem. sing.; **ك**, 1 plural; **كِمِمْ**, 2 plural; **كِم**, 3 plural.

NOTE 1.—In Bootan, the third person plural (m. and f.) is **كِمِمْ**; and so in all verbs. This usage is not confined to that district. We also have sometimes **كِمِمْ** for **كِمِمْ**.

NOTE 2.—When the last radical is **ز** or **ذ**, the terminal **ل** is dropped. Thus, from **كَمِي** to *grind*, we find the preterite **كَمِي**, not **كَمِي**; from **كَمِي** to *saw*, we have the preterite **كَمِي**. When the final radical is **ل**, this is not doubled in pronunciation. Thus, from **كَمِي** to *kill*, we have the preterite **كَمِي**. This rule applies to the preterite of all verbs of both classes.

Perfect Tense.

كَمِي I have finished (m.).	كَمِي We have finished.
كَمِي I have finished (f.).	
كَمِي Thou hast finished (m.).	كَمِي You have finished.
كَمِي Thou hast finished (f.).	
كَمِي He has finished.	كَمِي They have finished.
كَمِي She has finished.	

This tense, like the present, is a compound tense, and is formed by prefixing the perfect participle to the present tense of the verb of existence, exactly as the present participle is prefixed to it to form the present tense.

The perfect participle, in all regular verbs of this class, is formed by inserting **م** after the second radical, and adding **ل** to the last radical, if masculine, or **لِ**, if feminine. It will be noticed that the participle takes **ل**, in the plural.

Pluperfect Tense.

קָדַמְתִּי	I had finish-		
קָדַמְתְּ	ed (m.).	קָדַמְתֵּם	We had
קָדַמְתִּי	I had finish-		finished.
קָדַמְתְּ	ed (f.).	קָדַמְתֶּם	You had
קָדַמְתִּי	Thou hadst		finished.
קָדַמְתְּ	finished (m.).	קָדַמְתֵּם	You had
קָדַמְתִּי	Thou hadst		finished.
קָדַמְתְּ	finished (f.).	קָדַמְתֵּם	They had
קָדַמְתִּי	He had fin-		finished.
קָדַמְתְּ	ished.		
קָדַמְתִּי	She had fin-		
קָדַמְתְּ	ished.		

This tense is formed by adding the auxiliary **קָדַמְתִּי** to the respective persons of the perfect tense; **קָדַמְתִּי** taking the place of **נָלַךְ** and **נָלְכָה** in the singular, and **נָלְכוּ** in the plural, as in the imperfect tense.

NOTE.—In pronunciation, the same elision is made as in the imperfect tense. Thus, we have *prēkin wa*, *prēktan wa*, etc.

Future Tense.

אֶפְדָּם	I shall or will perish (m.).	אֶפְדָּם	We, etc.
אֶפְדָּם	I shall or will perish (f.).		
אֶפְדָּם	Thou, etc. (m.).	אֶפְדָּם	You, etc.
אֶפְדָּם	Thou, etc. (f.).		
אֶפְדָּם	He, etc.		
אֶפְדָּם	She, etc.	אֶפְדָּם	They, etc.

To form this tense in regular verbs of this class, *zkapa* is almost universally used with the first radical, and the second radical is included in the first syllable; but the third person singular masculine is an exception, as the first syllable in this case is a simple syllable, not including the second radical. The terminations subjoined to the third radical are **ֵם**, 1 masc.; **ֵה**, 1 fem.; **ֵם**, 2 masc.; **ֵה**, 2 fem.; the vowel **ֵ** between the second and third radicals of 3 sing. masc.; **ֵם**, 1 pl.; **ֵה**, 2 pl.; and **ֵם**, 3 plural.

NOTE 1.—In some parts of Oroomiah and Koordistan, **ክ** is contracted to **ኃ**. Instead of **ኂ**, the termination **ኂ** is often vulgarly given to the first person plural, making it **ኂኂ**. Instead of the termination **ኂኂ**, we sometimes hear **ኂኂኂ**, making the second person plural **ኂኂኂኂ**. On the plain of Oroomiah, this person is in some villages pronounced **ኂኂኂኂኂ**, which is probably a contraction for **ኂኂኂኂኂኂ**.

NOTE 2.—Instead of the personal pronouns being prefixed to this tense, we occasionally find them suffixed, thus :

ኂኂ ኂኂ ኂኂ 1st sing. masc.	ኂኂ ኂኂ ኂኂ 1st plural.
ኂኂ ኂኂ ኂኂ 1st sing. fem.	
ኂኂ ኂኂ ኂኂ 2nd sing. masc.	
ኂኂ ኂኂ ኂኂ 2nd sing. fem.	ኂኂ ኂኂ ኂኂ 3rd plural.

We have rarely, if ever, written any of these forms, except for the first person singular. If **ኂኂ**, as has been assumed, is a fragment of **ኂኂ** *they*, it is often very improperly joined by the ignorant villagers to a verb in the singular, e. g. **ኂኂ ኂኂ ኂኂ** *he will finish*.

The pronouns may in the same manner follow other tenses besides the future. Thus, in the present, we hear **ኂኂ ኂኂ ኂኂ** *I am finishing*, **ኂኂ ኂኂ ኂኂ** *thou art finishing*. The accent coming before **ኂኂ**, lengthens it. Pronounce *biprakeywéena*. The **ኂ** in **ኂኂ** gives the preceding **ኂ** the sound of *ey*.

These remarks apply to all verbs. The similarity between the ancient and modern language in respect to these forms is worthy of notice. Thus, in the ancient, we have **ኂኂ ኂኂ** or **ኂኂ ኂኂ**, **ኂኂ ኂኂ**, **ኂኂ ኂኂ**, etc. The relationship, however, of the ancient to the modern language in the inflection of the verb will be discussed farther on.

Second Future Tense.

ܕܢܫܘܡܐ ܕܢܫܘܡܐ	I shall have finished (m.)	ܕܢܫܘܡܐ ܕܢܫܘܡܐ	1st plural.
ܕܢܫܘܡܐ ܕܢܫܘܡܐ	1st fem.	"	"
ܕܢܫܘܡܐ ܕܢܫܘܡܐ	2nd masc.	ܕܢܫܘܡܐ ܕܢܫܘܡܐ	2nd plural.
ܕܢܫܘܡܐ ܕܢܫܘܡܐ	2nd fem.	"	"
ܕܢܫܘܡܐ ܕܢܫܘܡܐ	3rd masc.	ܕܢܫܘܡܐ ܕܢܫܘܡܐ	3rd plural.
ܕܢܫܘܡܐ ܕܢܫܘܡܐ	3rd fem.	"	"

This tense is formed in all verbs by prefixing the first future of the substantive verb to the perfect participle.

SUBJUNCTIVE MOOD.

The Modern Syriac verb, as used in dependent clauses, resembles sometimes the subjunctive of the Latin, French, or German, and sometimes that of the English grammarian Murray; but for the sake of greater brevity, not to say simplicity, these varieties will be considered together under the common title of Subjunctive Mood.

The verb assumes the same form in the present tense of this mood as in the future tense, the auxiliary ܕܢ being generally dropped and ܕܢܫܘܡܐ being added to form the imperfect tense.

Present Tense.

ܕܢܫܘܡܐ	I may finish (m.).	ܕܢܫܘܡܐ	1st plural.
ܕܢܫܘܡܐ	1st fem.	"	"
ܕܢܫܘܡܐ	2nd masc.	ܕܢܫܘܡܐ	2nd plural.
ܕܢܫܘܡܐ	2nd fem.	"	"
ܕܢܫܘܡܐ	3rd masc.	ܕܢܫܘܡܐ	3rd plural.
ܕܢܫܘܡܐ	3rd fem.	"	"

Though this tense is properly used in dependent and hypothetical clauses, by prefixing ܕܢ or ܕܢܫܘܡܐ to it, it becomes a

generic present. The particle **ל** is used in Salmas and Oroomiah, while **ל** is the common prefix in Koordistan. We thus have **ל** **ל** **ל** *I am in the habit of finishing*; **ל** **ל** *I am in the habit of going out*, etc. This **ל** or **ל** is used with all the persons and in both numbers.

On the other hand, **ל**, derived from the ancient **ל**, prefixed to this tense makes it a preterite, equivalent to **ל**, e. g. **ל** **ל** *I finished*. This is but little used out of Oroomiah, and is used there for the sake of euphony, in cases where the regular preterite does not readily take the suffixes. Thus, **ל** **ל** *I supported him*, would be preferred to **ל**.

When **ל** (not **ל**) is prefixed to this tense, it is also a generic present, or a future, the idea being expressed negatively, e. g. **ל** **ל** *I am not in the habit of finishing quickly*, or *I shall not finish quickly*. These statements apply to verbs of both classes and all varieties.

NOTE 1.—In telling a story we sometimes hear a native vulgarly use the form **ל** almost exclusively, as his “narrative tense.” It seems then to have the force of our English present, “he goes,” “he tells,” “he does so and so,” and to the mind of a Nestorian gives a sort of vividness to the story.

NOTE 2.—Before verbs whose first radical is **ל** or **ל**, **ל** has the sound of **ל** with a simple sheva, e. g. **ל**, pronounced *k'atin*.

Second Present.

ל ל <i>I may be finishing (m.)</i>	ל ל <i>1st plural.</i>
ל ל <i>1st fem.</i>	
ל ל <i>2nd masc.</i>	ל ל <i>2nd plural.</i>
ל ל <i>2nd fem.</i>	
ל ל <i>3rd masc.</i>	ל ל <i>3rd plural.</i>
ל ל <i>3rd fem.</i>	

This tense is formed by prefixing the auxiliary, **לֹמַת**, **לֹמַתְּ**, etc., to the present participle.

Imperfect Tense.

לֹמַתְּ לֹמַתְּ I might finish (m.).	לֹמַתְּ לֹמַתְּ 1st plural.
לֹמַתְּ לֹמַתְּ 1st fem.	לֹמַתְּ לֹמַתְּ 2nd plural.
לֹמַתְּ לֹמַתְּ 2nd masc.	לֹמַתְּ לֹמַתְּ 3rd plural.
לֹמַתְּ לֹמַתְּ 2nd fem.	
לֹמַתְּ לֹמַתְּ 3rd masc.	
לֹמַתְּ לֹמַתְּ 3rd fem.	

With **לֹ** or **לֹ** prefixed, this tense denotes a past action habitually performed, e. g. **לֹמַתְּ לֹמַתְּ לֹמַתְּ** *he was in the habit of finishing quickly.* So too with **לֹ**, the idea being expressed negatively.

Perfect Tense.

לֹמַתְּ לֹמַתְּ I may have finished (m.).	לֹמַתְּ לֹמַתְּ 1st plural.
לֹמַתְּ לֹמַתְּ 1st fem.	לֹמַתְּ לֹמַתְּ 2nd plural.
לֹמַתְּ לֹמַתְּ 2nd masc.	לֹמַתְּ לֹמַתְּ 3rd plural.
לֹמַתְּ לֹמַתְּ 2nd fem.	
לֹמַתְּ לֹמַתְּ 3rd masc.	
לֹמַתְּ לֹמַתְּ 3rd fem.	

This is formed by prefixing the auxiliary, **לֹמַתְּ**, etc. to the perfect participle.

Pluperfect Tense.

לְבַדְּתִי	I might have finished.	לְבַדְּתֵנוּ	1st plural.
לְבַדְּתִי	1st fem.	לְבַדְּתֵיכֶם	2nd plural.
לְבַדְּתֵךְ	2nd masc.	לְבַדְּתֵיהֶם	3rd plural.
לְבַדְּתֵיךְ	2nd fem.		
לְבַדְּתָא	3rd masc.		
לְבַדְּתֵיהָ	3rd fem.		

This tense is formed by prefixing the auxiliary, **לְבַדְּתִי**, etc. to the perfect participle.

IMPERATIVE MOOD.

בְּדַבֵּר	Finish thou (masc.).	בְּדַבְּרוּ	Finish ye.
בְּדַבְּרִי	Finish thou (fem.).		

The imperative is formed by inserting **ו** between the second and third radicals, and giving the plural its appropriate termination.

NOTE 1.—Sometimes we have the following imperative: **בְּדַבֵּר** *be finishing*, and the plural **בְּדַבְּרוּ**; but this is not common.

NOTE 2.—When the middle radical is **ק**, it is not ordinarily pronounced in the imperative; e. g. **בְּדַבְּרִי**, pronounced *shook*. When the middle or final radical is **ו**, to avoid the coming together of two **ו**'s, one is omitted in writing, e. g. the imperative of **בְּדַבְּרוּ** is **בְּדַבְּרוּ**; of **בְּדַבְּרוּ** it is **בְּדַבְּרוּ**, etc.

VERB WITH THE NEGATIVE PARTICLE **לֹא** OR **לֹא**.

Only the first person singular of each tense will be given, as the other persons can be easily supplied by the learner. As every verb in the language makes its negative form pre-

cisely like **فَذِهِ**, the subject need not be alluded to hereafter.

لَا نَمِ وَفَذِهِ	I am not finishing.
لَا نَمِ تَمَّ وَفَذِهِ	I was not finishing.
لَا فَذِهِ	I did not finish.
لَا نَمِ وَفَذِهِ	I have not finished.
لَا نَمِ تَمَّ وَفَذِهِ	I had not finished.
لَا فَذِهِ	I shall not finish.
لَا تَمَّ فَذِهِ	I did not finish.

NOTE 1.—For the pronunciation of the imperfect and pluperfect tenses, see previous remarks on the elision of **هـ**. Thus, the imperfect is pronounced *leyin wa bipraka*, and the pluperfect *leyin wa prèka*.

NOTE 2.—It will be noticed that the future, in taking the negative, drops its preformative **هـ**. Sometimes, however, **لَا هـ فَذِهِ** is used as an emphatic future, e. g. **لَا هـ فَذِهِ هـ لَا هـ فَذِهِ** *neither will I come, nor will I eat*.

NOTE 3.—The proper negative of **تَمَّ فَذِهِ** is given above, but **لَا تَمَّ فَذِهِ** is allowable.

NOTE 4.—The subjunctive takes **لَا** before its different tenses, which are not inverted. Vulgar usage sometimes employs **لَا** instead of **لَا** with the subjunctive.

NOTE 5.—Though the inversion of the present, imperfect, perfect, and pluperfect indicative, as a general rule, takes place only with the particle **لَا**, sometimes the inversion takes place without that particle. For example, **تَمَّ فَذِهِ هـ تَمَّ فَذِهِ** *why are you going out?*

VERBS USED INTERROGATIVELY.

The verb (as in English and French) takes no new forms in an interrogative sentence; and the interrogation is known only by the inflection of the voice or the sign **؟** placed at the end of the sentence.

PASSIVE VOICE.

This will be most advantageously considered, after we finish the paradigms of the Active Voice.

VERBS OF THE FIRST CLASS CONJUGATED LIKE

قَدِمَ.

It is to be understood that when a verb is marked "1 or 2," the verb is either of the first or second class, its signification remaining unchanged. On the other hand, "1 and 2" denotes that the verb is conjugated in both methods, but with a change of signification.

It is not to be presumed that all the regular verbs of the first class are given here, or that any of the following lists are complete. An effort has, however, been made to collect as many of the verbs in common use as possible.

Although one meaning is placed opposite to each verbal root, this is by no means a dictionary. Frequently a verb is used in four or five or more significations. Only one, or at the most two of these are noted down.

تَدَبَّرَ to become lean.	تُدْرَى to dry (intr.).
تُدْرِي to thrive. 1 and 2.	تُدْرِي to kneel.
تُدْرِي to be scattered. 1 and 2.	تُدْرِي to lighten (flash).
تُدْرِي to scatter (seed). 1 or 2.	تُدْرِي { to be or become cooked. 1 and 2.
تُدْرِي { to be or become useless or idle. 1 and 2.	
تُدْرِي to conceive.	تُدْرِي to fashion; mingle.
تُدْرِي { to be pressed (with busi- ness).	تُدْرِي to marry.
تُدْرِي to bruise, crush.	تُدْرِي to braid.
تُدْرِي { to get well, be pleased, 1 and 2.	تُدْرِي to blaspheme. 1 or 2.
تُدْرِي to be defloured. 1 and 2.	تُدْرِي to stack up.
تُدْرِي to diminish (intr.). 1 and 2.	تُدْرِي to move (intr.).

- كَوَّنَ to circumcise.
 كَسَبَ { to laugh. The present is
 (generally كَسَبًا).
 كَسَبَ to conquer.
 كَسَبَ to lose the bark. 1 and 2.
 كَسَبَ to full (cloth).
 كَسَبَ to grasp firmly, wring.
 كَسَبَ to steal.
 كَسَبَ to snatch.
 كَسَبَ to efface, scrape off.
 كَسَبَ { to strip off (as leaves), be
 stripped off.
 كَسَبَ to slip.
 كَسَبَ to grind (in a hand-mill).
 كَسَبَ { to shovel off, sweep away
 (as a river).
 كَسَبَ to slide.
 كَسَبَ to draw.
 كَسَبَ to sacrifice.
 كَسَبَ to seize or hold.
 كَسَبَ to lock, to bar.
 كَسَبَ to thresh.
 كَسَبَ to lie down, to sleep.
 كَسَبَ to leak (as a roof). 1 or 2.
 كَسَبَ to be seared. 1 and 2.
 كَسَبَ to touch.
 كَسَبَ to argue.
- وَتَى to buy.
 وَتَى to struggle (in fight).
 وَتَى to oppress.
 وَتَى to fill (to the brim).
 وَتَى to look sullen.
 وَتَى to sing.
 وَتَى to weave, knit.
 وَتَى to become ready. 1 and 2.
 وَتَى to scratch (as a board).
 وَتَى to scratch (with the nails).
 وَتَى to rise (as the sun).
 وَتَى { to mix, confuse (tr. and
 intr.).
 وَتَى to confine, shut up.
 وَتَى to start (with fear).
 وَتَى to walk (around).
 وَتَى to become white.
 وَتَى to pound, to beat.
 وَتَى to milk.
 وَتَى to err.
 وَتَى to dream.
 وَتَى to change (intr.).
 وَتَى { to squeeze; to escape.
 1 and 2.
 وَتَى to lock; to set (as fruit).
 وَتَى to bear, to be patient.

- | | | | |
|--------|------------------------------------------|--------|----------------------------------------------|
| سَمِرٌ | to be or become sour. | سَأَلَ | to ask for. |
| سَمِرٌ | { to be or become rotten,
to putrify. | سَمَدٌ | to sink down. 1 and 2. |
| سَمَدٌ | | سَمَدٌ | to dip (tr. and intr.). |
| سَمَرٌ | to choke, drown, etc. (tr. and intr.). | سَمَدٌ | to drive away. |
| سَمَرٌ | to prohibit, keep back. | سَمَدٌ | to beat up (as eggs). |
| سَمَدٌ | to wean. | سَمَدٌ | to grow fat. |
| سَمَدٌ | to be deficient. | سَمَدٌ | to thrust in. |
| سَمَدٌ | to embrace. | سَمَدٌ | { to migrate, remove from
place to place. |
| سَمَدٌ | to dig. | سَمَدٌ | |
| سَمَدٌ | to reap. | سَمَدٌ | to anoint, to paint (as eyes). |
| سَمَدٌ | to honor, praise. | سَمَدٌ | to be or become faint. |
| سَمَدٌ | to spoil (intr.). | سَمَدٌ | to seize by violence. |
| سَمَدٌ | to expend. 1 or 2. | سَمَدٌ | to split. |
| سَمَدٌ | to arrange in order. | سَمَدٌ | to be or become mature. |
| سَمَدٌ | to scoop out. | سَمَدٌ | to sweep. |
| سَمَدٌ | to be singed. 1 and 2. | سَمَدٌ | to prune (vines). |
| سَمَدٌ | to grin. | سَمَدٌ | to fold. See سَمَدٌ. |
| سَمَدٌ | to be or become sharp. | سَمَدٌ | to be or become hungry. |
| سَمَدٌ | to think. | سَمَدٌ | to deny (as one's religion). |
| سَمَدٌ | to be worthy. | سَمَدٌ | to be or become angry. |
| سَمَدٌ | to thresh, pound up. | سَمَدٌ | to thrust through. |
| سَمَدٌ | to seal. | سَمَدٌ | to climb. |
| سَمَدٌ | to be boastful. | سَمَدٌ | to be evident. |
| سَمَدٌ | to crush, break in pieces. | سَمَدٌ | to write. |
| سَمَدٌ | to grind. | سَمَدٌ | to tie a knot. |

- | | | | |
|---------|-----------------------------------------|--------|-------------------------------|
| كَبَّرَ | to flash. | نَسَبَ | to sift. |
| كَلَبَ | to put on (clothes). | نَسِيَ | to be or become ashamed. |
| كَلِمَ | to be fitting. | نَهَرَ | to drop (as water). |
| كَلَّمَ | to beckon, wink, etc. | نَهَى | to keep. |
| كَلَسَ | to lick. | نَحَلَ | to pull or root out. |
| كَلَفَ | { to peck up (food); to em-
broider. | نَهَذَ | to saw. |
| كَلَبَ | to mix (liquids). | نَفَسَ | to blow (with the mouth). |
| كَلِمَ | to be found. 1 and 2. | نَهَلَ | to fall. |
| كَلِمَ | to be or become meek. | نَهَى | to shake (as clothes). |
| كَلِمَ | to pluck. | نَهَى | to plant. |
| كَلِمَ | to rub off skin, to be bald. | نَهَى | to be slender or thin. |
| كَلِمَ | to be or become bitter. | نَهَى | to peck. |
| كَلِمَ | to scour, to be polished. | نَهَى | to peck at. |
| كَلِمَ | to anoint. | نَهَى | to drive (a nail). |
| كَلِمَ | to stretch out. | نَهَى | to paint. 1 or 2. |
| كَلِمَ | to tell a parable. 1 or 2. | نَهَى | to skin. |
| | | نَهَى | to drain off (tr. and intr.). |
| | | نَهَى | to kiss. |
| نَهَى | to bark (as a dog). | نَهَى | to make an onset. |
| نَهَى | to reprove. | نَهَى | to fall (as leaves). |
| نَهَى | to hew. | | |
| نَهَى | to vow. | نَهَى | to trust. |
| نَهَى | to pine away. | نَهَى | to worship. |
| نَهَى | to shy (as a horse). | نَهَى | to fill up (tr. and intr.). |
| نَهَى | to abstain from meat, etc. | نَهَى | to be or become quiet. |

- سَلَبَ** to plunder.
سَمَدًا to redden, blush.
سَمَجًا to support, prop.
سَمَكَ to need.
سَمَوًا to rot.
سَمَوًا to become empty. 1 and 2.
سَمَدًا to wait.
سَمَجًا to be or become weary of.
سَمَلًا to be beautiful. 1 and 2.
سَمَسَ to reproach.
سَمَدًا to deny.
سَمَدًا to bolt (as flour).
سَمَدًا to scratch, trace.
سَمَدًا to suck in.
سَمَدًا to comb.
سَمَدًا to undo, pull down.
سَمَدًا to do.
سَمَدًا to pass.
سَمَدًا to spin.
سَمَدًا See under **سَمَدًا**, p. 63.
سَمَدًا to be baptized.
سَمَدًا to dwell.
سَمَدًا to dig out.
سَمَدًا to flee.
- فَسِمَ** to reflect. 1 or 2.
فَسَمًا to open out, become flat.
فَسَدًا to be or become crooked.
فَسَمًا { to work. Present parti-
 ciple may be **فَسَمٌ**.
فَسَمًا to go out. 1 and 2.
فَسَمًا to be crooked, deceitful.
فَسَمًا to fight.
فَسَمًا to exult.
فَسَمًا to command. 1 or 2.
فَسَمًا to blossom.
فَسَمًا to flee (as sleep).
فَسَمًا to fly.
فَسَمًا to tear, wear out.
فَسَمًا to rub, use friction.
فَسَمًا to burst out, to make burst.
فَسَمًا to cut.
فَسَمًا { to spread, as wings (tr.
 and intr.).
فَسَمًا to separate (tr. and intr.).
فَسَمًا to rend. 1 or 2.
فَسَمًا to stretch (out).
فَسَمًا { to be or become sorry.
 1 or 2.
فَسَمًا { to be or become straight.
 1 and 2.
فَسَمًا to melt (intr.). 1 and 2.
فَسَمًا to open.

- فَدَكَ** to wind (tr. and intr.).
حَرَّيْنِ to scorch, as food (intr.).
حَرَّيْ to squat.
حَرَّيْنِ to be or become mad.
حَرَّيْنِ to string (as peppers).
حَرَّيْنِ to receive. 1 or 2.
حَرَّيْنِ to complain.
حَرَّيْنِ to bury.
حَرَّيْنِ to joint together.
حَرَّيْنِ { to be or become holy.
 1 and 2.
حَرَّيْنِ { to put on (the outer garment).
حَرَّيْنِ to kill.
حَرَّيْنِ to gather (grapes).
حَرَّيْنِ to turn aside.
حَرَّيْنِ { to lose the bark (as a tree).
 1 and 2.
حَرَّيْنِ to be crushed, to crush.
حَرَّيْنِ to twist.
حَرَّيْنِ to pinch.
حَرَّيْنِ to be wrinkled or puckered.
حَرَّيْنِ to fold. 1 or 2.
حَرَّيْنِ to partake of the sacrament.
حَرَّيْنِ to bite.
حَرَّيْنِ to win; to overlay.
حَرَّيْنِ to sweep, rake. 1 and 2.
- تَرَّيْنِ** to tremble.
تَرَّيْنِ to stone.
تَرَّيْنِ to be numb.
تَرَّيْنِ to be broad.
تَرَّيْنِ to run.
تَرَّيْنِ to have mercy on. 1 or 2.
تَرَّيْنِ to be far.
تَرَّيْنِ { to ride. Future some-
 times **تَرَّيْنِ**.
تَرَّيْنِ to be or become soft.
تَرَّيْنِ to kick, stamp.
تَرَّيْنِ to dance.
تَرَّيْنِ to delineate.
تَرَّيْنِ to boil.
تَرَّيْنِ to let, let go.
تَرَّيْنِ to confuse, to be confused.
تَرَّيْنِ to leap.
تَرَّيْنِ to be or become warm.
تَرَّيْنِ to spread out.
تَرَّيْنِ to pluck.
تَرَّيْنِ { to strip off (as one's
 clothes). 1 and 2.
تَرَّيْنِ to be dislocated. 1 and 2.
تَرَّيْنِ to be parboiled. 1 and 2.
تَرَّيْنِ to break.
تَرَّيْنِ to overflow (intr.). 1 and 2.

تَوَدَّ to be or become palsied.	أَلَفَ to perish. 1 and 2.
تَوَفَّى to level. 1 or 2.	أَلَفَ to perish, be lost. 1 and 2.
تَوَفَّى to be pleasing to.	أَفْسَدَ to spill (intr.). 1 and 2.
تَوَلَّى to take.	أَفْصَحَ to mould or be mouldy.
تَوَدَّ { to burst (as an egg). 1 and 2.	أَفْصَحَ to meet.
تَوَدَّ to sag down.	أَفْصَحَ to sneeze.
تَوَدَّ to partake. 1 or 2.	أَفْصَحَ to weigh (tr.).
تَوَدَّ to eat out.	أَفْصَحَ to be reformed. 1 and 2.
تَوَدَّ to transplant. 1 or 2.	أَفْصَحَ to crumb up.
تَوَدَّ to be or become silent.	أَفْصَحَ to be mended. 1 and 2.
تَوَدَّ to be or become numb.	أَفْصَحَ to be buttoned. 1 and 2.
تَوَدَّ to break.	تَوَدَّ to be or become thick.
تَوَدَّ to thrust.	تَوَدَّ to wither (intr.).
تَوَدَّ to remember.	تَوَدَّ to press out (juice).
تَوَدَّ to fall down (as a wall).	

NOTE.—Some verbs of four radicals are included in the above list, as they are in every respect regular, except that the second radical takes $\overset{\cdot}{\text{ـ}}$ in preference to $\overset{\text{ـ}}{\text{ـ}}$ (according to the analogy of the ancient language) in the present participle. Thus we have **تَوَدَّ** *dreaming*, **تَوَدَّ** *withering*, **تَوَدَّ** *pressing out*.

CLASS II. REGULAR VERB.

Verbs of the first class are very often intransitive. On the other hand, the majority of verbs of the second class are transitive. A number of verbs, which, when conjugated according to the first class, are intransitive, when conjugated according to the second class, become transitive. For ex-

ample, **فُجِدَ**, if it conform to the preceding paradigm, denotes *to go out*; but if it conform to the following paradigm, *to bring out* or *to cause to come out*. The same is true of **فُذِه**: when conjugated as a verb of the second class, it denotes *to finish*, in a transitive sense, or *to save*.

It is, however, to be remarked that a few verbs are used indifferently as verbs of the first or second class, without any change of signification. Thus **فُجِدَ**, following either paradigm, is transitive, and means *to command*. More rarely a verb is intransitive in either conjugation, as **فُجِدَ** *to leak*, which is properly of the first class, but used in some districts as if of the second class.

Verbs of the second class have regularly three radicals. A **ذ** is prefixed to the root in all its inflections by the people of Tiary, Tekhoma, Nochea, and the western slopes of the Koordish mountains, but is not heard on the plain of Oroomiah. It has been for a number of years omitted in our books.

The rules for the formation of compound tenses being the same in all verbs, it is unnecessary to repeat them. The two conjugations do not differ in this respect, but in the form of the infinitive, the participles, the preterite, and the imperative.

To form the present participle from the root, the first radical takes $\text{ـ}ِ$ when the root has $\text{ـ}ِ$, and $\text{ـ}ِ$ when the root has $\text{ـ}ِ$. If $\text{ـ}ِ$ is the first vowel, **ذ** is inserted after the second radical; and when $\text{ـ}ِ$ is the first vowel, **ذ** is inserted. The third radical takes $\text{ـ}ِ$ with final **ذ**. We will again take **فُذِه** as the model.

INFINITIVE **فُذِهْ** *to save*.

Present Participle.

فُذِهْ saving.

Perfect Participle.

فُذِهْ, **فُذِهْ** having saved.

INDICATIVE MOOD.

Present Tense.

أَنَا أَصِلُّ	I am saving (m.).	أَنْتُمْ أَصِلُّونَ	1st plural.
أَنْتِ أَصِلُّونَ	1st fem.	أَنْتُمْ أَصِلُّونَ	2nd plural.
أَنْتَ أَصِلُّونَ	2nd masc.	أَنْتُمْ أَصِلُّونَ	3rd plural.
أَنْتِ أَصِلُّونَ	2nd fem.		
هُوَ أَصِلُّونَ	3rd masc.		
هِيَ أَصِلُّونَ	3rd fem.		

Imperfect Tense.

أَنَا أَصِلُّونَ	I was saving (m.).	أَنْتُمْ أَصِلُّونَ	1st plural.
أَنْتِ أَصِلُّونَ	I was saving (f.).	أَنْتُمْ أَصِلُّونَ	2nd plural.
أَنْتَ أَصِلُّونَ	2nd masc.	أَنْتُمْ أَصِلُّونَ	3rd plural.
أَنْتِ أَصِلُّونَ	2nd fem.		
هُوَ أَصِلُّونَ	3rd masc.		
هِيَ أَصِلُّونَ	3rd fem.		

The same elision takes place which has been repeatedly noticed. We are to pronounce *parookin wa*, etc. Notice this in the pluperfect.

Preterite Tense.

أَنَا أَصَلُّتُ	I saved (m.).	أَنْتُمْ أَصَلُّتُمْ	1st plural.
أَنْتِ أَصَلُّتُمْ	2nd masc.	أَنْتُمْ أَصَلُّتُمْ	2nd plural.
أَنْتِ أَصَلُّتُمْ	2nd fem.	أَنْتُمْ أَصَلُّتُمْ	3rd plural.
هُوَ أَصَلُّتُمْ	3rd masc.		
هِيَ أَصَلُّتُمْ	3rd fem.		

This is formed like the corresponding tense in verbs of the first class, except that **ه** is inserted after the first radical.

Perfect Tense.

كُهَذَّبْتُ نَمْرًا	I have saved(m.).	كُهَذَّبْنَا نَمْرًا	1st plural.
كُهَذَّبْتُ نَمْرًا	1st fem.	كُهَذَّبْتُمْ نَمْرًا	2nd plural.
كُهَذَّبْتَ نَمْرًا	2nd masc.	كُهَذَّبُوا نَمْرًا	3rd plural.
كُهَذَّبْتِ نَمْرًا	2nd fem.		
كُهَذَّبَ نَمْرًا	3rd masc.		
كُهَذَّبَتْ نَمْرًا	3rd fem.		

The perfect participle is formed by inserting **ه** after the first radical, and giving the last radical the vowel **ـَ** with final **ت**.

NOTE.—In some cases, **ـِ** is inserted between the second and third radicals, as, for instance, **تَمَسَّكًا** *having envied*. This vowel always appears in the feminine participle.

When the root takes **ـِ** instead of **ـَ**, the perfect participle, with scarcely an exception, takes this **ـِ** between the second and third radicals, and the same vowel appears also in the future; as **تَمَسَّكُ** *I will envy*. By inspecting the catalogue of verbs of this class, it will be seen that this usage is founded on the principles of euphony. For example, verbs whose second and third radicals are the same, take this vowel; and also verbs whose middle radical is **ه**. If it should be objected that **تَوَّابًا** *to repent*, and similar verbs, with radical **ه**, have **ـَ** in the root and **ـِ** in the perfect participle, it may be replied, that, although **ـَ** is written in accordance with the rules of the ancient language (Hoff. § 12, 1), the sound is that of **ـِ**. Thus **كُهَذَّبَ**, **كُهَذَّبِ**.

Pluperfect Tense.

كُهَذَّبْتُ نَمْرًا	I had saved (m.).	كُهَذَّبْنَا نَمْرًا	1st plural.
كُهَذَّبْتُ نَمْرًا	1st fem.	كُهَذَّبْتُمْ نَمْرًا	2nd plural.
كُهَذَّبْتَ نَمْرًا	2nd masc.	كُهَذَّبُوا نَمْرًا	3rd plural.
كُهَذَّبْتِ نَمْرًا	2nd fem.		
كُهَذَّبَ نَمْرًا	3rd masc.		
كُهَذَّبَتْ نَمْرًا	3rd fem.		

Future Tense.

כִּנְיִן אֶשְׁבֹּר I will save (m.). אֶשְׁבְּרוּ 1st plural.

This is inflected like the corresponding tense of the first class. Those verbs, however, which have --^{\prime} in the root, or $\text{--}^{\prime\prime}$ in the perfect participle, have the same vowels here also; e. g. **שׁוּבַר** to return (tr.), cause to turn, has its perfect participle **שׁוּבָר**, and its future **אֶשְׁבְּרֵנּוּ**.

Second Future Tense.

כִּנְיִן אֶשְׁבֹּרֵנּוּ I shall have saved (m.).	כִּנְיִן אֶשְׁבְּרוּנָה 1st plur.
כִּנְיִן אֶשְׁבְּרִי 1st fem.	
כִּנְיִן אֶשְׁבְּרֶנּוּ 2nd masc.	כִּנְיִן אֶשְׁבְּרוּנֶם 2nd plural.
כִּנְיִן אֶשְׁבְּרִינָה 2nd fem.	
כִּנְיִן אֶשְׁבְּרֶנּוּ 3rd masc.	כִּנְיִן אֶשְׁבְּרוּנָם 3d plur.
כִּנְיִן אֶשְׁבְּרִינָה 3rd fem.	

SUBJUNCTIVE MOOD.

Present Tense.

כִּנְיִן אֶשְׁבֹּר I may save (m.). אֶשְׁבְּרוּ 1st plural.

This is inflected like the corresponding tense of the first class, and takes --^{\prime} , as well as $\text{--}^{\prime\prime}$, between the second and third radicals, whenever the future takes them.

Second Present Tense.

כִּנְיִן אֶשְׁבֹּרֵנּוּ I may be saving (m.).	כִּנְיִן אֶשְׁבְּרוּנָה 1st plural.
כִּנְיִן אֶשְׁבְּרִי 1st fem.	
כִּנְיִן אֶשְׁבְּרֶנּוּ 2nd masc.	כִּנְיִן אֶשְׁבְּרוּנֶם 2nd plural.
כִּנְיִן אֶשְׁבְּרִינָה 2nd fem.	
כִּנְיִן אֶשְׁבְּרֶנּוּ 3rd masc.	כִּנְיִן אֶשְׁבְּרוּנָם 3rd plural.
כִּנְיִן אֶשְׁבְּרִינָה 3rd fem.	

Imperfect Tense.

كُذِّبْتُ I might save (m.) كُذِّبْنَا 1st plural.

This is inflected like the corresponding tense of the first class. Like the present tense, its vowels depend on the vowels of the future, to which they always conform.

Perfect Tense.

كُذِّبْتُ I may have saved (m.) كُذِّبْنَا 1st plural.
 كُذِّبْتِ 1st fem. كُذِّبْتُمَا 2nd plural.
 كُذِّبْتَ 2nd masc. كُذِّبْتُمَا 2nd plural.
 كُذِّبْتِ 2nd fem. كُذِّبْتُمْ 3rd plural.
 كُذِّبَ 3rd masc. كُذِّبْتُمْ 3rd plural.
 كُذِّبَتْ 3rd fem. كُذِّبْتُمْ 3rd plural.

Pluperfect Tense.

كُذِّبْتُ I might have saved (m.) كُذِّبْنَا 1st plural.
 كُذِّبْتِ 1st fem. كُذِّبْتُمَا 2nd plural.
 كُذِّبْتَ 2nd masc. كُذِّبْتُمَا 2nd plural.
 كُذِّبْتِ 2nd fem. كُذِّبْتُمْ 3rd plural.
 كُذِّبَ 3rd masc. كُذِّبْتُمْ 3rd plural.
 كُذِّبَتْ 3rd fem. كُذِّبْتُمْ 3rd plural.

IMPERATIVE MOOD.

كُذِّبْ save thou (m.) كُذِّبُوا } save ye.
 كُذِّبِي save thou (f.) كُذِّبُوا }
 or كُذِّبْنَ

It is to be particularly noted that the verbs marked *i* in the following table make the plural imperative by simply adding **و** to the singular. Thus, **كُذِّبُوا** envy ye, **كُذِّبُوا**

answer ye, etc. The second form given above, **فَذَمُّهُ**, may be used with other verbs, but is not so common, and is now omitted in our books. **يَجِدُّ** forms its imperative plural thus: **يَجِدُّوا**.

VERBS OF THE SECOND CLASS CONJUGATED LIKE
فَذَمُّ.

NOTE.—*r*, following a verb, shows that it conforms in every respect to **فَذَمُّ**; *i*, that it takes —'— in the present participle, —" in the perfect participle, etc. Verbs are not repeated in this table which are used as verbs of either class, without a change of signification, and which have been given already in the first table.

تَجِدُّ to cultivate. <i>r</i>	يَجِدُّ to strip off bark. <i>r</i>
تَذَرُّ to scatter (tr.). <i>r</i>	يَجِدُّ to spy out. <i>i</i>
تَهْدُّ to glean. <i>i</i>	يَكْذِبُ to tempt. <i>r</i>
تَسِبُّ to envy. <i>i</i>	يَكْبُدُ to wallow. <i>i</i>
تَسِيءُ to search. <i>r</i>	يَتَسَبَّبُ to be dizzy. <i>i</i>
تَهْطِلُ to render vain or idle. <i>r</i>	يَنْظُرُ to look. <i>r</i>
تَشْفِي to heal. <i>r</i>	
تَهْمِلُ to deflour. <i>r</i>	دَيِّنُ to support, nourish. <i>r</i>
تَهْجِرُ to degrade (tr.). <i>r</i>	دَوَّجُ to lie. <i>r</i>
تَسْأَلُ to ask a question. <i>r</i>	دَمِيءٌ to sear. <i>r</i>
تُبَارِكُ to bless. <i>r</i>	
تَبْطِنُ to cook. <i>r</i>	تَهْجِيءُ to provoke. <i>i</i>
تُبَيِّنُ to do skilfully. <i>r</i>	تَهْجِيءُ to make ready. <i>r</i>
	تَهْجِيءُ to help. <i>i</i>
تَجْلِبُنُ to wrangle. <i>r</i>	تَهْجِيءُ to believe. <i>i</i>
تَجْمَعُ to answer. <i>i</i>	تَهْجِيءُ to beget. <i>r</i>

وَوَيْلٌ	to sell. <i>r</i>	مُجِدِّدٌ	to find time; to supply. <i>r</i>
وَوَيْلٌ	to join. <i>i</i>	مُجِدِّدٌ	to return (tr.). <i>i</i>
وَوَيْلٌ	to disturb, be disturbed. <i>i</i>	مُحِبٌّ	to love. <i>i</i>
وَوَيْلٌ	to defile, or become defiled, with milk, etc., during fast. <i>i</i>	مُحِبٌّ	to heat (tr.). <i>i</i>
وَوَدُوٌّ	to prepare. <i>r</i>	مُحِبٌّ	to find. <i>r</i>
مُنْتَهِيٌّ	to incite. <i>r</i>	مُحْبِطٌ	to blacken (tr.). <i>i</i>
مُنْتَهِيٌّ	to become cold. <i>r</i>	مُحْبِطٌ	to cover, shut. <i>r</i>
مُنْتَهِيٌّ	to ask after one's health. <i>r</i>	مُحْبِطٌ	to bow (tr.). <i>i</i>
مُنْتَهِيٌّ	to renew. <i>i</i>	مُحْبِطٌ	to pay a debt. <i>i</i>
مُنْتَهِيٌّ	to rule. <i>r</i>	مُحْبِطٌ	to teach. <i>r</i>
مُنْتَهِيٌّ	to wash. <i>i</i>	مُحْبِطٌ	to smell. <i>i</i>
مُنْتَهِيٌّ	to be or make strong. <i>i</i>	مُحْبِطٌ	to nurse. <i>i</i>
مُنْتَهِيٌّ	to escape. <i>r</i>	مُحْبِطٌ	to apply (attention). <i>i</i>
مُنْتَهِيٌّ	to singe. <i>r</i>	مُحْبِطٌ	to cause to ascend. <i>r</i>
مُنْتَهِيٌّ	to play. <i>r</i> and <i>i</i>	مُحْبِطٌ	to cool (tr.). <i>i</i>
مُنْتَهِيٌّ	to indulge. <i>i</i>	مُحْبِطٌ	to burn (tr.). <i>r</i>
مُنْتَهِيٌّ	to bury. <i>r</i>	مُحْبِطٌ	to raise. <i>i</i>
مُنْتَهِيٌّ	to drive away. <i>r</i>	مُحْبِطٌ	to chisel out. <i>i</i>
مُنْتَهِيٌّ	to hem; to brush up. <i>r</i>	مُحْبِطٌ	to cool (tr.). <i>i</i>
مُنْتَهِيٌّ	to roll up. <i>r</i>	مُحْبِطٌ	to cause to hit. <i>i</i>
مُنْتَهِيٌّ	to carry (away). <i>r</i>	مُحْبِطٌ	to lift up. <i>r</i>
مُنْتَهِيٌّ	This root is also كَتَبَ, مَتَلَّ, or نَتَلَّ.	مُحْبِطٌ	to kindle (tr.). <i>i</i>
مُنْتَهِيٌّ		مُنْتَهِيٌّ	to place. <i>r</i>
مُنْتَهِيٌّ	to blot. <i>i</i>	مُنْتَهِيٌّ	to raise (the dead). <i>r</i>

فَوَّضَ	to empty (tr.). <i>r</i>	تَجِدَّ	to entice. <i>r</i>
فَوَّضَ	to ornament. <i>r</i>	تَجَبَّرَ	to be or become foolish. <i>i</i>
فَوَّضَ	to maim. <i>i</i>	تَجَدَّدَ	to send. <i>r</i>
تَجَلَّسَ	to wonder. <i>r</i>	تَجَمَّعَ	to long for. <i>i</i>
تَجَلَّسَ	to vex or be vexed. <i>i</i>	تَجَنَّبَ	to praise. <i>r</i>
تَجَلَّسَ	to gape. <i>i</i>	تَجَلَّسَ	to strip, despoil. <i>r</i>
تَجَلَّسَ	to atone. <i>r</i>	تَجَلَّسَ	to be or become quiet. <i>i</i>
تَجَلَّسَ	to muse. <i>r</i>	تَجَلَّسَ	to dislocate. <i>r</i>
تَجَلَّسَ	to bring out. <i>r</i>	تَجَلَّسَ	to parboil. <i>r</i>
تَجَلَّسَ	to cut out. <i>r</i>	تَجَلَّسَ	to perform a burial service. <i>r</i>
تَجَلَّسَ	to gaze at. <i>r</i>	تَجَلَّسَ	to be or become peaceful. <i>i</i>
تَجَلَّسَ	to stretch out. <i>r</i>	تَجَلَّسَ	to make overflow. <i>r</i>
تَجَلَّسَ	to translate. <i>r</i>	تَجَلَّسَ	to be acquainted with. <i>i</i>
تَجَلَّسَ	to chew the cud, to digest. <i>r</i>	تَجَلَّسَ	} to be partaker. <i>r</i> and <i>i</i>
تَجَلَّسَ		تَجَلَّسَ	
تَجَلَّسَ	to be or become sober. <i>i</i>	تَجَلَّسَ	to repent. <i>i</i>
تَجَلَّسَ	to refine. <i>i</i>	تَجَلَّسَ	to cause to perish. <i>r</i>
تَجَلَّسَ	to anticipate. <i>r</i>	تَجَلَّسَ	to destroy. <i>r</i>
تَجَلَّسَ	to make holy. <i>r</i>	تَجَلَّسَ	to finish. <i>i</i>
تَجَلَّسَ	to promise. <i>i</i>	تَجَلَّسَ	to sigh. <i>r</i>
تَجَلَّسَ	to happen. <i>i</i>	تَجَلَّسَ	to prop. <i>r</i>
تَجَلَّسَ	to look. <i>r</i>	تَجَلَّسَ	to spill. <i>r</i>
تَجَلَّسَ	to peel. <i>r</i>	تَجَلَّسَ	to abandon. <i>r</i>
تَجَلَّسَ	to squeeze in. <i>i</i>	تَجَلَّسَ	to make. <i>r</i>
تَجَلَّسَ	to glorify. <i>r</i>	تَجَلَّسَ	to button. <i>r</i>

A verb of four radicals may follow this paradigm, e. g. **دُمِدِمٌ** to shed tears; **د** being regarded as a quiescent. A few of the above roots beginning with **د** are really causatives, a weak radical, as, for instance, **د** in the case of **دَخَدُ**, having fallen out. The rules for the formation and conjugation of causatives will be considered hereafter.

IRREGULAR VERBS OF THE FIRST CLASS.

FIRST VARIETY. FIRST RADICAL **د**. Root **دَدَدٌ** to eat.

INDICATIVE MOOD.

Present Tense.

دَدَدُ I am eating (m.).	دَدَدُوا 1st plural.
دَدَدِي 1st fem.	
دَدَدَانِ 2nd masc.	دَدَدَانِي 2nd plural.
دَدَدَانِي 2nd fem.	
دَدَدَانِ 3rd masc.	دَدَدَانِي 3rd plural.
دَدَدَانِي 3rd fem.	

The only irregularity here is owing to the **د**. This is heard but faintly, if at all, and the **د** is lengthened to **د**.

Imperfect Tense.

دَدَدُ I was eating (m.).	دَدَدُوا We were eating.
----------------------------------	---------------------------------

Preterite Tense.

دَدَدُ I ate.	دَدَدُوا We ate.
----------------------	-------------------------

Perfect Tense.

دَدَدُ I have eaten.	دَدَدُوا We have eaten.
-----------------------------	--------------------------------

The perfect participle, by the aid of which this tense is formed, is regular; but the first radical is silent, as well as in the preterite.

Future Tense.

The future tense is regular, and the imperative also, except that in the latter the **ל** is not sounded. It is written **אֲכַלְךָ** *eat thou*, **אֲכַלְכֶם** *eat ye*.

NOTE.—It will be understood, both in regard to this and the following varieties, that those tenses which are not mentioned are perfectly regular.

LIST OF VERBS WITH INITIAL **ל**.

אֲכַלְךָ to enter.	אֲלַךְ to go.	אֲסַחֵךְ to go up.
אֲמַרְךָ to say.	אֲשַׁבְּךָ to bind.	אֲצַחֵךְ to cool (intr.).

The verbs **אֲכַלְךָ** and **אֲמַרְךָ** are entirely regular; i. e. they conform to the preceding paradigm. The same is true of **אֲלַךְ**, except in the future, where **ל** is for the most part not sounded (see Hoff. § 27, 4, a), and in the imperative, which is **לֵךְ** in the singular, and **לְכוּ** in the plural. Compare the imperative of the same verb in the ancient language, **לֵךְ**, **לְכוּ**, etc. In the modern, we often hear **הֵלֵךְ** *go thou*, just as **לֵךְ** in the ancient, and **לֵךְ-לֵךְ** in the Hebrew. This suffix is used with the imperative of but few verbs; e. g. **הֵלֵךְ**, **הֵלֵךְ**, **הֵלֵךְ** etc. The idiom will be referred to farther on, when the relation of the modern to the ancient verb is discussed.

Future Tense of אֲלַךְ.

אֲלַכְךָ I will go (m.).	אֲלַכְכֶם 1st plural.
אֲלַכְכֶם 1st fem.	
אֲלַכְכֶם 2nd masc.	אֲלַכְכֶם 2nd plural.
אֲלַכְכֶם 2nd fem.	
אֲלַכְכֶם 3rd masc.	אֲלַכְכֶם 3rd plural.
אֲלַכְכֶם 3rd fem.	

NOTE 1.—With a negative preceding, **ל** is not sounded in common conversation (e. g. **לֹא לֹא**), and three syllables are reduced to two.

NOTE 2.—In Bootan, we have the following form of the future, which is well worthy of a place in our grammar, as it throws light on the relation of the ancient to the modern language.

לֹא לֹא 1 sing. (m. and f.).	לֹא לֹא 1st plural.
לֹא לֹא 2nd masc.	לֹא לֹא 2nd plural.
לֹא לֹא 2nd fem.	
לֹא לֹא 3rd masc.	לֹא לֹא 3rd plural.
לֹא לֹא 3rd fem.	

NOTE 3.—On the plain of Oroomiah, the verb **לֹא** is generally used instead of **לֹא** in all the tenses of the indicative, except the future, and in the imperative. The present tense is **לֹא לֹא** (in some villages **לֹא לֹא**), the preterite **לֹא**, the perfect **לֹא**, and the imperative **לֹא**. This is no doubt the ancient **לֹא** to *crawl*, and, sometimes, to *move one's self*. We occasionally hear in the mountains the future **לֹא לֹא**. It would have been better to write the preterite **לֹא**, and the perf. part. **לֹא**, had the thing been originally understood. As to the dropping of **ל**, compare **לֹא** with the ancient **לֹא**, **לֹא**, and the corresponding words in Hebrew.

In regard to **לֹא**, **לֹא**, and **לֹא**, there is some question whether they should stand here, or be classed with the second variety. If we regard the usage on the plain of Oroomiah only, it would seem that they ought to be considered as verbs with medial **ל**. The present participle is almost always spoken in this province as if written **לֹא**, **לֹא**, and **לֹא**, i. e. like **לֹא**; and the futures are often **לֹא**, **לֹא**, **לֹא**, i. e. like

כָּהֵן פָּעִי. On the other hand, the usage in Koordistan makes them regular verbs with initial כ, like כָּהֵן. The ancient root of כָּהֵן is also כָּהֵן. We have therefore preferred to class them here. It should not be unnoticed that when כָּהֵן, etc. are not used in Oroomiah as the futures of these verbs, we have instead כָּהֵן, כָּהֵן, etc.

SECOND VARIETY. MIDDLE RADICAL כ or ך.

The middle radical in this variety inclines sometimes to כ, and sometimes, especially in Koordistan, to the sound of ך. (See Hoff. § 33, 3, b.) Nordheimer is probably correct in saying (§ 397), in regard to such verbs, that the root properly consists of two strong immutable consonants, in which the fundamental idea of the verb is contained; and that between these a weak letter is inserted to complete the usual form. This falls out often, as will be seen hereafter, in the causative form, and always in the reduplicated form.

For the sake of uniformity the roots are now all written with medial כ.

Take for example כָּהֵן to remain.

INDICATIVE MOOD.

Present Tense.

כָּהֵן I am remaining (m.). כָּהֵן We are remaining.

This is regular, if we consider ך the middle radical.

Preterite Tense.

כָּהֵן I remained (m. and f.). כָּהֵן We remained.

Whether the second radical here be called כ or ך, it is not at all sounded, and instead of כָּהֵן or כָּהֵן, we write כָּהֵן.

Perfect Tense.

כָּהֵן I have remained (m.). כָּהֵן We have remained.

The participle, which would regularly be **قَائِمٌ** or **قَائِمَةٌ**, is contracted into **قَائِمٌ**, the feminine of which is **قَائِمَةٌ**.

Future Tense.

قَائِمٌ I shall remain (m.).	قَائِمُونَ 1st plural.
قَائِمَةٌ 1st fem.	
قَائِمَانِ 2nd masc.	قَائِمَتَيْنِ 2nd plural.
قَائِمَاتِنِ 2nd fem.	
قَائِمًا 3rd masc.	قَائِمًا 3rd plural.
قَائِمَةً 3rd fem.	

The vowel $\text{ـ} \text{ـ}$ here forms a diphthong with the following ـ , excepting in the third singular masculine.

IMPERATIVE MOOD.

قَامِ remain thou.

قَامُوا remain ye.

Here the middle radical falls out, and we write as above, instead of **قَامُوا** or **قَامُوا**.

VERBS FOLLOWING THE ANALOGY OF **قَامَ**.

قَامَ to make water.

قَامَ to sew.

قَامَ to judge.

قَامَ to curry (a horse).

قَامَ to make fine or small.

قَامَ to be or become hot.

قَامَ to return.

قَامَ to bathe (of females).

قَامَ to tread.

قَامَ to look.

قَامَ to increase.

قَامَ to venture.

قَامَ to swell.

قَامَ to invite.

- דָּוַח** to scratch.
דָּוַח to measure.
דָּוַח to be or become black.
דָּוַח to bow.
דָּוַח to be alienated.
דָּוַח to be paid (an account).
דָּוַח to curse.
דָּוַח to blame.
דָּוַח to make dough.
דָּוַח to suck (the breast).
דָּוַח to die.
דָּוַח to rest.
דָּוַח to nod.
דָּוַח to sting, to bite.
דָּוַח to be or become old.
דָּוַח to ordain.
דָּוַח to weed.
דָּוַח to be or become narrow.
דָּוַח to be or become cool.
דָּוַח to lose the savor.
- דָּוַח** to dawn.
דָּוַח to hunt or fish.
דָּוַח to fast.
דָּוַח to drain off (intr.).
דָּוַח to listen to, to obey.
דָּוַח to fade (as grass).
דָּוַח to rise. (Imp. **דָּוַח**.)
דָּוַח to bruise or become bruised.
דָּוַח to chisel out.
דָּוַח to hit.
דָּוַח to be high, to rise.
דָּוַח to sprinkle.
דָּוַח to spit.
דָּוַח to go down (as a swelling).
דָּוַח to rub.
דָּוַח to long for.
דָּוַח to kindle.
דָּוַח to fasten (the eyes).
דָּוַח to finish (tr. and intr.).
דָּוַח to come to one's self.

דָּוַח is almost always on the plain of Oroomiah pronounced in the present as if written **דָּוַח**. In some districts it is regular.

يَجِدُّ to be worth, as spoken, is quite anomalous. The present participle is **يَجِدُّ**; the preterite, **يَجَدُّ**; the perfect participle, **يَجَدُّ**; the future, **يَجِدُّ**, **يَجِدُّ**; the imperative, **يَجِدُّ**.

يَجِدُّ has its future often, perhaps generally, irregular: **يَجِدُّ**. In the third person singular masculine, it has **يَجِدُّ**. Its present participle is **يَجِدُّ**.

يَجِدُّ has its present participle **يَجِدُّ**, and, were it not for its etymology, might be classed with verbs with initial **ي**. Its future is also sometimes **يَجِدُّ**.

VERBS WITH MEDIAL **د**.

Under this variety may properly come verbs with medial **د**. They differ somewhat, but not essentially, from the preceding. Take, for example, **يَجِدُّ** to thrust in. The present participle is **يَجِدُّ** (a) or **يَجِدُّ** (b). The preterite is **يَجِدُّ**; the future, **يَجِدُّ**; the imperative, **يَجِدُّ**. Some of these verbs have two forms of the present participle, marked (a & b), some only one. In Koordistan, the future is not **يَجِدُّ**, but **يَجِدُّ**.

Like **يَجِدُّ**, inflect

يَجِدُّ to sweat (a & b).	يَجِدُّ to hew (a & b).	يَجِدُّ to tremble (b).
يَجِدُّ to taste (a & b).	يَجِدُّ to shut (a).	يَجِدُّ to rouse (b).
يَجِدُّ to bear (a & b).	يَجِدُّ } to masticate (a & b).	يَجِدُّ to cough (a & b).
يَجِدُّ to fold (a).	يَجِدُّ to darn (a).	يَجِدُّ } to shake (tr. and intr.) (b).

THIRD VARIETY.

This variety is characterized by the transposition of **د**, which is sometimes the first and sometimes the second radical.

Example, **لَعَنَ** to learn.

INDICATIVE MOOD.

Present Tense.

لَعْنَانِي I am learning (m.). **لَعْنَانَا** We are learning.

It will be seen that this tense is perfectly regular, except that **ل** becomes the second, instead of the first, radical.

Preterite Tense.

لَعَنْتُ I learned (m.). **لَعَنْتُمْ** We learned.

Here **ل** becomes again the first radical, and is silent.

Perfect Tense.

لَعَنْتُ I have learned (m.). **لَعَنْتُمْ** We have learned.
لَعَنْتُ I have learned (f.).

The only irregularity is that the first **ل** is not sounded.

Future Tense.

لَعْنَانِي I shall learn (m.). **لَعْنَانَا** We shall learn.

IMPERATIVE MOOD.

لَعْنَا Learn thou. **لَعْنُوا** Learn ye.

It will be seen that the **ل** is not sounded here.

NOTE.—In some villages, and perhaps districts, the future is spoken like the future of verbs with medial **ل** or **ل**: thus, **لَعْنَانِي**, etc. If this were generally the case, we should with propriety call this one of that class of verbs, its root being **لَعَنَ**, its present participle, preterite, and perfect participle, being written like the corresponding forms of **لَعَنَ**. Indeed, there is no special objection to writing them so now, and considering the future irregular, as generally spoken. We should then have the preterite **لَعَنْتُ**, and the perfect participle **لَعْنَانِي**. These remarks apply also to the verbs which follow.

نَدَّى to bring forth (young).	نَدَّى to lengthen or be long.
نَدَّى to hasten.	نَدَّى to inherit.
نَدَّى to be distressed.	نَدَّى to sit.
نَدَّى to burn.	

FOURTH VARIETY. THIRD RADICAL 2.

Example, دَدَّى to pour.

INDICATIVE MOOD.

Present Tense.

دَدَّى I am pouring (m.). دَدَّى We are pouring.

This tense is regular, with the exception that, two alephs coming together, as in دَدَّى, according to the analogy of the ancient language, 2 is changed into 2.

Preterite Tense.

دَدَّى I poured (m. and f.). دَدَّى We poured.

The radical 2, when it becomes a medial instead of a final letter, as in this tense, ought, according to the analogy of the ancient language (see Hoff., paradigm of دَدَّى), to be changed into 2. This, however, is not the case. The 2 serves merely to lengthen the preceding 2 into 2, and, being itself not heard, is not written. Thus, instead of دَدَّى, we have دَدَّى.

Perfect Tense.

دَدَّى I have poured (m.). دَدَّى We have poured.
 دَدَّى I have poured (f.).

Instead of the regular perfect participle, which would be دَدَّى, the first and second radicals take 2 and form one syllable, the 2 being changed into 2, as in the present participle.

Future Tense.

כָּחֵל דָּבַר I will pour (m.).

כָּחֵל דָּבַר I will pour (f.).

כָּחֵל דָּבַר We will pour.

The first syllable of this tense, in the masculine singular and the plural, is simple, not including the second radical; and the third radical **ל** is dropped, except in the third person singular masculine, **דָּבַר**, where it appears as the final letter. In the feminine, **ל** is changed into **ו**.

IMPERATIVE MOOD.

This is quite irregular, making **פָּדַח** the standard; but in the singular it is exactly like the ancient. In the singular, **ל** becomes **ו**; and in the plural, it is dropped:

פָּדַח Pour thou.

פָּדַחוּ Pour ye.

VERBS FOLLOWING THE ANALOGY OF **דָּבַר**.

As a number of these verbs are both of the first and second class, they are noted here just as in the table of regular verbs of the first class.

דָּבַח to rave, talk wildly.

דָּבַח to weep.

דָּבַח to wear (out) (tr. and intr.).

דָּבַח to build, to count.

דָּבַח to create.

דָּבַח to foam up. 1 and 2.

דָּבַח to beg, be a beggar.

דָּבַח { to be or become naked.
1 and 2.

דָּבַח to lean (down).

דָּבַח to vomit.

דָּבַח to flow (out).

דָּבַח { to be or become pure. 1
and 2.

דָּבַח to resemble. 1 and 2.

דָּבַח to become.

דָּבַח to be pleasant to.

דָּבַח to crack (as glass) (intr.).

דָּבַח to commit adultery.

- سُدَّ to rejoice.
 سَوَّى to see.
 سَبَّ to sin.
 سَكَّر to be or become sweet.
 سَمَّ to keep (intr.). 1 and 2.
 سَمَّ to be supported (by).
 سَوَّى to incubate.
 سَدَّ to go to stool.
 سَمَّ to broil (intr.). 1 and 2.
 سَلَّ to sleep.
 سَدَّ to drive (an animal).
 سَمَّ to be or become hid. 1 and 2.
 سَمَّ to be seared. 1 and 2.
 سَدَّ to stop.
 سَمَّ to go out (as fire).
 سَمَّ { to be or become covered.
 1 and 2.
 سَدَّ to be or become short.
 سَمَّ { to be or become covered.
 1 and 2.
 سَلَّ to lap up.
 سَوَّى to devour greedily.
 سَلَّ to lap (reg.).
 سَمَّ to strike.
 سَلَّ to arrive.
- مَلَّ to fill (tr. and intr.).
 مَدَّ same as مَدَّ, to count.
 مَسَّ to wash (clothes).
 مَسَّ to be able.
 مَسَّ to wipe.
 مَجَّ to leap.
 مَسَّ to butt.
 مَسَّ to forget.
 مَسَّ to bathe.
 مَسَّ to dart.
 مَسَّ to be or become blind (reg.).
 مَسَّ to hate.
 مَسَّ to dip out (as water). 1 and 2.
 مَسَّ to be or become bad.
 مَسَّ to be difficult. 1 and 2.
 مَسَّ to rain. 1 and 2.
 مَسَّ to search after.
 مَسَّ to separate (intr.). 1 and 2.
 مَسَّ to be delivered. 1 and 2.
 مَسَّ to burst out.
 مَسَّ to be lukewarm.
 مَسَّ to be or become broad.

حَدَّ	to descend. 1 and 2.	ذَمَّ	to be or become drunk.
حَفَّ	{ to be or become clean. 1 and 2.	ذَمَّ	to pour out, run out.
حَدَّ	to rend.	ذَفَّ	{ to be or become loose. 1 and 2.
حَمَّ	to gather (tr. and intr.).	حَمَّ	to be like. 1 and 2.
حَمَّ	to be or become hard.	حَمَّ	to be spread. 1 and 2.
حَمَّ	{ to parch (as corn) (intr.). 1 and 2.	حَمَّ	to sag.
حَمَّ	to scorch (intr.).	حَمَّ	to be or become quiet.
حَمَّ	to gain.	حَمَّ	to faint. 1 and 2.
حَمَّ	to gripe.	حَمَّ	{ to loose, become loose. 1 and 2.
حَمَّ	{ to break, to be broken (bread).	حَمَّ	to drink.
حَمَّ	to call, to read.	حَمَّ	to suspend.
حَمَّ	{ to be or become thick or hard.	حَمَّ	to repeat. 1 and 2.
حَمَّ	to be or become weary.	حَمَّ	to stick (intr.). 1 and 2.
حَمَّ	to be pleased with.	حَمَّ	to be or become wet.

Notes on the Preceding List.

حَمَّ is quite irregular, and, were it not for its derivation, might perhaps better be written حَمَّ. The present participle is حَمَّ; the preterite, حَمَّ; the perfect participle, حَمَّ; and the future, حَمَّ, حَمَّ.

حَمَّ. The future feminine of this verb is either حَمَّ or حَمَّ. So حَمَّ, حَمَّ, حَمَّ, حَمَّ, حَمَّ, حَمَّ, and حَمَّ, all of which have -'-' in the root.

حَمَّ. This is sometimes, though vulgarly, pronounced in the present حَمَّ, and in the preterite حَمَّ, as if from حَمَّ

to suck. The future, or rather the present subjunctive, with **כִּי** preceding (**כִּי שָׁבַע**), is generally pronounced *kām sin*.

Those of the preceding verbs which have medial **ו**, make their perfect participle irregularly, as **שָׁבַע** from **שָׁבַע**, except **שָׁבַע**, the peculiarities of which were noted in the first paradigm.

FIFTH VARIETY. THIRD RADICAL **ש**.

Root **שָׁבַע** to hear.

INDICATIVE MOOD.

Present Tense.

שָׁבַע I am hearing (m.). **שָׁבַע** We are hearing.

The present participle is only irregular in this, that the third radical, being a quiescent, coalesces with the preceding vowel, and **ו** is then inserted, which takes the final **שׁ**. We, however, often hear **שָׁבַע**, and the infinitive **שָׁבַע**, which should not be considered a vulgarity, as it is nearer the ancient language than the ordinary form.

Preterite Tense.

שָׁבַע I heard (m. and f.). **שָׁבַע** We heard.

Perfect Tense.

שָׁבַע I have heard (m.). **שָׁבַע** We have heard.
שָׁבַע I have heard (f.).

The perfect participle takes **ו** as the vowel of the first syllable, which includes the second radical. The **ש** is not sounded, and the last syllable is **שׁ**.

Future Tense.

שָׁבַע I shall hear (m.). **שָׁבַע** We shall hear.
שָׁבַע I shall hear (f.).

The peculiarity of the future consists in this, that the second radical is pronounced as if doubled, the first **س** belonging to the first syllable and the second to the second syllable. The **س** affects the adjacent vowels, but is not sounded separately. This peculiarity is not found throughout Koordistan.

IMPERATIVE MOOD.

سَمْعِكِ Hear thou.

سَمْعِكُمْ Hear ye.

Like **سَمِعَ**, conjugate

سَوَّجَ to bore (a hole).

سَبَّجَ to bubble up.

سَلَّجَ to swallow.

سَهَّجَ to be satiated.

سَجَّجَ to assemble (intr.). 1 and 2.

سَهَّجَ to step, march.

سَخَّجَ to shave.

سَقَّجَ to crack (intr.).

سَوَّجَ to fear.

سَفَّجَ to recompense.

سَوَّجَ to sow.

سَجَّجَ to dye.

سَبَّجَ to ferment.

سَهَّجَ to break off (tr. and intr.).

سَلَّجَ to sink (intr.). 1 and 2.

سَجَّجَ to adhere to.

سَمَّجَ { to be sick. Of four radicals, but regular, except in the root.

سَقَّجَ to make a breach.

Notes on the Preceding List.

سَوَّجَ in the future feminine follows the paradigm of the fourth variety, thus: **سَمَّجِي**, **سَقَّجِي**. The masculine has not the peculiarity of sound of **سَمَّجِي**. All the preceding verbs except **سَلَّجَ**, and even this in some districts of Koordistan, may in the same way take **س** in the future feminine.

The perfect participles of **ذَبَدَ** and **هَبَدَ** have sometimes been written **ذَهَذَه** and **هَهَه**, to express more exactly the sound; but there is not sufficient reason for this deviation.

Some of these verbs with final **ذ** are both of the first and second class, and some of the first class only, as noted above.

VERBS OF THE FIRST CLASS DOUBLY IRREGULAR.

One who has made himself familiar with regular verbs of the first class, and the different varieties already given, will have little difficulty in learning the conjugation of those verbs which are doubly irregular.

Some of these have both initial and final ذ.

Root **ذَذَ ذَ** to curdle.

ذَذَذَ Present Participle. **ذَذَبَ** Preterite.

ذَذَبَ, **ذَذِبَ** Perfect Participle. **ذَذَبُ** } Future.
ذَذَبِ }

ذَذَبْ } Imperative.
ذَذَبُوا }

The future is sometimes **ذَذَبُ** masc., **ذَذَبِ** fem.

ذَهَدَ to come, is inflected in the same way, except that the imperative is **ذَهْ** in the singular, and **ذَهُوا** in the plural. We also occasionally hear **ذَهْ لَهْ** for the imperative singular. The ancient language has the same imperative, the initial **ذ** being dropped.

In Salmas, Gawar, and perhaps other districts, the root of this word is corrupted into **ذذ**: present participle **ذَذَذَ**, preterite **ذَذَبَ**, perfect participle **ذَذَبَ** or **ذَذِبَ**, imperative **ذَذَبْ**. In Tiary, **ذ** is substituted for **ذ** throughout the conjugation: we thus have **ذَذَذَ**, **ذَذَبَ**, etc. Indeed, the substitution of **ذ** is not confined to this word: e. g. **ذَذَبَ**

a house, for **ܕܢܗܐ**. Moreover, in some places we hear **ܕܢܗܐ** as the perfect participle, which is quite as near as any form to the ancient.

Some verbs have initial ܢ and final ܐ.

Take for example **ܕܢܥܢ** to swear.

or ܕܢܥܢܐ " ܕܢܥܢܐ " ܕܢܥܢܐ	}	Present Participle.	ܕܢܥܢܐ Preterite.
ܕܢܥܢܐ , ܕܢܥܢܐ	}	Perfect Participle.	ܕܢܥܢܐ " ܕܢܥܢܐ " ܕܢܥܢܐ
ܕܢܥܢܐ ܕܢܥܢܐ		} Imperative.	

Thus conjugate **ܕܢܚܢ** to lament, and **ܕܢܥܢ** to bake. The present participle of the former is like the first form given, i. e. **ܕܢܚܢܐ**, that of the latter is like either the first or the second form, i. e. **ܕܢܥܢܐ** or **ܕܢܥܢܐ**. In some parts of Koordistan, **ܕܢܥܢ** and **ܕܢܥܢ** are the roots, instead of **ܕܢܥܢ** and **ܕܢܥܢ**. Compare **ܕܢܥܢ** and **ܕܢܥܢ** in the Ancient Syriac.

*Somewhat different is the root **ܕܢܦܢ** to know.*

ܕܢܦܢܐ Present Participle.	ܕܢܦܢܐ Preterite.	
ܕܢܦܢܐ , ܕܢܦܢܐ Perfect Participle.	ܕܢܦܢܐ " ܕܢܦܢܐ " ܕܢܦܢܐ	
ܕܢܦܢܐ ܕܢܦܢܐ		} Imperative.

NOTE.—The **ܢ** of the future is pronounced as if double (see the future of **ܕܢܦܢܐ**), and in Oroomiah is almost hardened into **ܢܢ**. Many of the Nestorians lazily pronounce **ܕܢܦܢܐ** what do I

There are a few verbs of four radicals, besides those enumerated with regular verbs, which in general conform to the verbs of the first class.

Take for example **צָרַע** to thirst.

צָרַע Present Participle.	צָרַע Preterite.						
צָרַע , צָרַע Perfect Participle.	<table style="border: none;"> <tr> <td style="text-align: center;">צָרַע</td> <td style="text-align: center;">צָרַע</td> <td rowspan="2" style="font-size: 3em; vertical-align: middle;">}</td> <td rowspan="2" style="vertical-align: middle;">Future.</td> </tr> <tr> <td style="text-align: center;">צָרַע</td> <td style="text-align: center;">צָרַע</td> </tr> </table>	צָרַע	צָרַע	}	Future.	צָרַע	צָרַע
צָרַע	צָרַע	}	Future.				
צָרַע	צָרַע						
<table style="border: none;"> <tr> <td style="text-align: center;">צָרַע</td> <td rowspan="2" style="font-size: 3em; vertical-align: middle;">}</td> <td rowspan="2" style="vertical-align: middle;">Imperative.</td> </tr> <tr> <td style="text-align: center;">צָרַע</td> </tr> </table>		צָרַע	}	Imperative.	צָרַע		
צָרַע	}	Imperative.					
צָרַע							

Like **צָרַע**, inflect **צָרַע** to flame.

As another example take **רָצַח** to wish.

רָצַח Present Participle.	רָצַח Preterite.						
רָצַח , רָצַח Perfect Participle.	<table style="border: none;"> <tr> <td style="text-align: center;">רָצַח</td> <td style="text-align: center;">רָצַח</td> <td rowspan="2" style="font-size: 3em; vertical-align: middle;">}</td> <td rowspan="2" style="vertical-align: middle;">Future.</td> </tr> <tr> <td style="text-align: center;">רָצַח</td> <td style="text-align: center;">רָצַח</td> </tr> </table>	רָצַח	רָצַח	}	Future.	רָצַח	רָצַח
רָצַח	רָצַח	}	Future.				
רָצַח	רָצַח						
<table style="border: none;"> <tr> <td style="text-align: center;">רָצַח</td> <td rowspan="2" style="font-size: 3em; vertical-align: middle;">}</td> <td rowspan="2" style="vertical-align: middle;">Imperative.</td> </tr> <tr> <td style="text-align: center;">רָצַח</td> </tr> </table>		רָצַח	}	Imperative.	רָצַח		
רָצַח	}	Imperative.					
רָצַח							

Thus inflect **רָצַח** to bleat, **רָצַח** to become smooth, **רָצַח** to churn, **רָצַח** to graze, and **רָצַח** to plaster.

In regard to **רָצַח**, it may be remarked that, while the present participle, as used in Koordistan, conforms to the preceding paradigm, on the plain of Oroomiah we generally hear it thus: **רָצַח**.

As another example we may take **רָצַח** to be or become weary.

ܕܘܠܐ <i>Present Participle.</i>	ܘܠܐ <i>Preterite.</i>
$\text{ܕܘܠܐ}, \text{ܘܠܐ}$ <i>Perfect Participle.</i>	$\left. \begin{array}{l} \text{ܘܠܐ} \\ \text{ܘܠܐ} \end{array} \right\}$ <i>Future.</i>
$\left. \begin{array}{l} \text{ܘܠܐ} \\ \text{ܘܠܐ} \end{array} \right\}$ <i>Imperative.</i>	

The root ܘܠܐ to give, like its predecessor ܘܠܐ in the Ancient Syriac (Hoff. § 73, Ann. 4, and § 80), is singularly irregular. Being in constant use, it should, however, be made very familiar.

ܕܘܠܐ <i>Present Participle.</i>	ܘܠܐ <i>Preterite.</i>
$\text{ܕܘܠܐ}, \text{ܘܠܐ}$ <i>Perfect Participle.</i>	$\left. \begin{array}{l} \text{ܘܠܐ} \\ \text{ܘܠܐ} \end{array} \right\}$ <i>Future.</i>
$\left. \begin{array}{l} \text{ܘܠܐ} \\ \text{ܘܠܐ} \end{array} \right\}$ <i>Imperative.</i>	

It should be remarked that the perfect participle resembles the perfect participles of the second class rather than those of the first, and the preterite is often pronounced as if written ܘܠܐ . In some districts the preterite is ܘܠܐ .

IRREGULAR VERBS OF THE SECOND CLASS.

FIRST VARIETY. FOUR RADICALS.

Verbs of four radicals are far more common in the Modern Syriac than in the Ancient or the Hebrew. Many of these, however, are produced by a reduplication of biliteral or triliteral roots, and are exceedingly expressive. The idea is often that of repetition, as in ܕܘܠܐ to bruise in pieces, ܕܘܠܐ to trample, ܕܘܠܐ to grope, ܕܘܠܐ to whirl,

קָרַץ to creep, and numerous others. Still oftener, perhaps, the idea is that of repeated sound, as in **רָעַד** to roar with laughter, **בָּכָה** to wail, **נָדַד** to snore, **צָצָה** to cluck.

The second radical is included in the first syllable of the root, as well as of all its inflections.

As an example, take **דַּבַּר** to speak.

INDICATIVE MOOD.

Present Tense.

אֲדַבֵּר 1st masculine.	נִדְבַרְנוּ 1st plural.
אֲדַבְרִי 1st fem.	
תִּדְבַר 2nd masc.	תִּדְבְּרוּ 2nd plural.
תִּדְבְּרִי 2nd fem.	
יִדְבַר 3rd masc.	יִדְבְּרוּ 3rd plural.
יִדְבְּרִי 3rd fem.	

The present participle has **וֹ** as the vowel of the first syllable, with its corresponding **ו** in the second.

Preterite.

דִּבַּרְתִּי I spoke. **דִּבַּרְנוּ** We spoke.

This differs from **דִּבַּרְתָּ** only in having one consonant more in the first syllable, rendering it a mixed syllable.

Perfect.

דִּבַּרְתִּים I have spoken (m.). **דִּבַּרְנוּ** We have spoken.
דִּבַּרְתִּי I have spoken (f.).

Future.

אֲדַבֵּר I shall speak (m.). **נִדְבַרְנוּ** We shall speak.

Imperative.

דַּבֵּר Speak thou. **דַּבְּרוּ** Speak ye.

Like **دَمَمَ**, inflect

دَحِحَ to be bashful.	دَفَفَ to foam up.
دَوِيَ to become cheap.	دَلَلَّ to be leprous.
دَمَلَا to delay (tr. and intr.).	دَخَلَّ to growl.
دَبَبَ to creep.	دَخَلَّ to grow.
دَوَّجَ { to enlighten, to become light.	دَخَلَّ to whiz.
دَوَّجَا to prick.	دَخَلَّ to drag (tr.).
دَخَلَّ to grow fat and be antic.	دَخَلَّ { to enlarge or to be en- larged.
دَخَلَّ to confuse or be confused.	دَخَلَّ { to make to wallow, to wallow.
دَخَلَّ to twinkle.	دَخَلَّ { to make to sing (as quin- ine does a sick man's head), to sing.
دَخَلَّ to dazzle or be dazzled.	
دَخَلَّ to crown.	دَخَلَّ { to be two-sided, ride the fence.
دَخَلَّ to bubble up.	دَخَلَّ to make trot, to trot.
دَخَلَّ to scatter (tr. and intr.).	دَخَلَّ { to thin out, become sparse.
دَخَلَّ to roar.	دَخَلَّ to shelter, to find shelter.
دَخَلَّ to assail.	دَخَلَّ to make or be bloody.
دَخَلَّ to stir up.	دَخَلَّ to make fine or small.
دَخَلَّ to make bud, to bud.	دَخَلَّ to wound or be wounded.
دَخَلَّ to tumble (tr. and intr.).	دَخَلَّ { to make pine away or to pine away.
دَخَلَّ to hum, coo.	دَخَلَّ to rock (tr. and intr.).
دَخَلَّ to abhor (with دَخَلَّ).	دَخَلَّ { to make a clatter (of words).
دَخَلَّ to rust (tr. and intr.).	دَخَلَّ to apply (remedies).
دَخَلَّ { to torment or be tor- mented.	دَخَلَّ to become late.

دَدَفٌ to demolish.	سُدُودٌ to strut.
نَدَنٌ to neigh.	نَسِيْمٌ to breathe hard.
نَدَنٌ to laugh aloud.	نَسِيْمٌ to make faint, be faint.
هَوُوٌ to buzz.	نَدَنٌ to push.
هَلَمٌ to wail.	نَدَنٌ to clasp.
هَمٌ to whisper (as the wind).	نَدَوٌ to push.
هَذَهُ to have a diarrhea.	نَدِيْبٌ to gnaw.
هَمَمٌ to make whine, to whine.	نَدِيْعٌ { to make to gnash, to gnash.
وَدِيْبٌ { to make subject, become subject.	نَدِيْدٌ to snore.
وَدِيْبٌ { to litter, be littered (as a room, a field, etc.).	نَدَنٌ to reckon.
وَدِيْرٌ to become pale.	نَدِيْتٌ { to make to rattle, to rattle.
وَدِيْرٌ to make tinkle, to tinkle.	نَدِيْسٌ to crush or be crushed.
وَدِيْلٌ to tear off, be torn off.	نَدِيْلٌ to delay (tr. and intr.).
وَدِيْدٌ to ring (tr. and intr.).	نَدِيْرٌ to hum.
وَدِيْدٌ to swagger.	نَدِيْرٌ { to flicker or make to flicker.
وَدِيْفٌ to batter.	نَدِيْمٌ to murmur.
وَدِيْفٌ { to defile ceremonially or be defiled.	نَدِيْفٌ to move (tr. and intr.).
وَدِيْمٌ to make mighty, be mighty.	نَدِيْمٌ to make heavy, be heavy.
وَدِيْمٌ to make yellow, be yellow.	نَدِيْمٌ { to sputter, to make sput- ter.
وَدِيْمٌ to bray.	نَدِيْمٌ { to shiver in pieces (tr. and intr.).
نَدِيْمٌ to injure, become injured.	نَدِيْمٌ to arm, to be armed.
نَدِيْمٌ { to wash away, be wash- ed away.	نَدِيْمٌ { to tear in pieces, be torn in pieces.
نَدِيْمٌ { to excite fever, have fever.	نَدِيْمٌ to throw.

دَمَجِم to parboil, be parboiled.	كَلَّ كَلَّ to gnaw.
دَسَكَ to let down, to sink down.	مَتَّي to make appear, to appear.
دَسَدَ to tear, be torn.	مَتَّي to abstain from food.
دَسَّ to chink (intr.).	مَتَّذَه to make glitter, to glitter.
دَسَّ to swing (tr. and intr.).	مَبَّيَكَ to freeze (tr. and intr.).
دَسَدَ to roll (tr. and intr.).	مَبَّي to make sprout, to sprout.
دَسَكَ to toss about.	مَبَّي to take a fine.
دَسَّ to tingle (as the ear).	مَبَّي to mock.
دَسَدَ to tear (tr. and intr.).	مَبَّي to forbear, be reluctant.
دَسَّ to clap.	مَبَّي to blister.
دَسَّ to defile, be defiled.	مَبَّي to borrow or lend on usury.
دَسَّ to rattle (in speech).	مَبَّي to be lazy.
دَسَدَ to scream.	مَبَّي to preach.
دَسَّ to have mercy.	مَبَّي to make pant, to pant.
دَسَدَ { to giggle, gurgle, to make giggle or gurgle.	مَبَّي to hasten (tr. and intr.).
دَسَّ to wither (tr. and intr.).	مَبَّي to constrain.
دَسَّ to gather up.	مَبَّي to make green, to green.
دَسَّ { to wrap in a veil, to wrap one's self in a veil.	مَبَّي to make poor, be poor.
دَسَّ to scare away.	مَبَّي to rest (tr. and intr.).
دَسَدَ { to crack open (as the earth).	مَبَّي to reprove.
دَسَّ to make glitter, to glitter.	مَبَّي to fix a price.
دَسَّ to snuff around.	مَبَّي to build.
دَسَّ to speak.	مَبَّي { to give one a start (on a journey).
دَسَّ to make lame, be lame.	مَبَّي to listen.

- كَلِمٌ** to be or become hushed. **كَلِمٌ** to make cloudy, be cloudy.
كَلِمٌ to cry. **كَلِمٌ** to make wise, be wise.
كَلِمٌ to wrangle. **كَلِمٌ** { to make wallow, to wal-
low.
كَلِمٌ { to cause chills, to have **كَلِمٌ** { to make ancient, be an-
chills. cient.
كَلِمٌ to make bold, be bold. **كَلِمٌ** to whisper.
كَلِمٌ to defile. **كَلِمٌ** to feel after.
كَلِمٌ to miscarry. **كَلِمٌ** { to make stagger, to stag-
ger.
كَلِمٌ to arrange in order. **كَلِمٌ** to laugh out.
كَلِمٌ to sprinkle. **كَلِمٌ** { to lay waste, become
waste.
كَلِمٌ to growl. **كَلِمٌ** to beseech.
كَلِمٌ to proclaim the gospel. **كَلِمٌ** to undo, destroy.
كَلِمٌ { to make a Mohammedan **كَلِمٌ** to whirl (tr. and intr.).
or become one.
كَلِمٌ to grope (after). **كَلِمٌ** to crumb, be crumbed.
كَلِمٌ to whistle. **كَلِمٌ** { to make to escape, to
escape.
كَلِمٌ to make to sob, to sob. **كَلِمٌ** to twist (tr. and intr.).
كَلِمٌ to groan. **كَلِمٌ** to whisper.
كَلِمٌ to be a stranger. **كَلِمٌ** to gaze.
كَلِمٌ to hesitate. **كَلِمٌ** to pour or flow out.
كَلِمٌ { to reconcile, become re- **كَلِمٌ** { to make to smart, to
conciled. smart.
كَلِمٌ to visit. **كَلِمٌ** to sob from pain.
كَلِمٌ { to come down (from **كَلِمٌ** to cut up, to be cut up.
father to son).
كَلِمٌ to make totter, to totter. **كَلِمٌ** to make light, be light.
كَلِمٌ to stun, be stunned. **كَلِمٌ** to cluck.
كَلِمٌ to scream.

ذُذِي	{ to cause to approach, to approach.	ذُذِي	to make smart, to smart.
ذُذِي	to wrinkle, be wrinkled.	ذُذِي	to empty out.
ذُذِي	to wrinkle, be wrinkled.	ذُذِي	{ to make to clatter, to clatter.
ذُذِي	to buffet, be buffeted.	ذُذِي	to make proud, be proud.
ذُذِي	to make or be ready.	ذُذِي	to make spout, to spout.
ذُذِي	to caw.	ذُذِي	to guide.
ذُذِي	to gather up.	ذُذِي	to pant for breath.
ذُذِي	to venture (intr.).	ذُذِي	to disciple.
ذُذِي	to rattle (as rain).	ذُذِي	to whine.
ذُذِي	to crawl.	ذُذِي	to make tardy, be tardy.
ذُذِي	to brood.	ذُذِي	to make smoky, be smoky.
ذُذِي	to make thin, be thin.	ذُذِي	to sprinkle, be sprinkled.
ذُذِي	to tremble violently.	ذُذِي	to chastise.
ذُذِي	to alter (tr. and intr.).	ذُذِي	to stamp the foot.
ذُذِي	to alter (tr. and intr.).	ذُذِي	to search.
ذُذِي	to blacken, become black.	ذُذِي	to make neatly.
ذُذِي	to crush in pieces.	ذُذِي	to knock.
ذُذِي	to soil, be soiled.	ذُذِي	{ to besmear with tallow, be besmeared.
ذُذِي	{ to shake about (tr. and intr.).	ذُذِي	to trim a candle.
ذُذِي	to make faint, be faint.	ذُذِي	{ to make stumble, to stumble.
ذُذِي	to sob.	ذُذِي	to make pale, be pale.
ذُذِي	to glide (as a snake).	ذُذِي	to stitch together.

Notes on the Preceding List.

As ذُذِي has a tālkana over the ذ, it may be considered as a verb of three radicals, following the paradigm of ذُذِي, second class.

فَذَرُوا and **فَذَرُوا**, though having five radicals, differ so little from the preceding model, that they need no special illustration.

فَذَرُوا may in some respects be considered as a verb of three radicals, having its perfect participle **فَذَرُوا**, and its future **فَذَرُوا**.

VERBS OF FOUR RADICALS WITH FINAL 2.

Take for example **فَذَمُوا** to understand.

فَذَمُوا *Present Participle.*

In Koordistan, instead of the above, we have **فَذَمُوا**. As to the substitution of **ه** or **و** for **2**, see Hoff. § 33, 3.

فَذَمُوا *Preterite.*

The **2** is here dropped, but lengthens **و** into **و**.

فَذَمُوا, **فَذَمُوا** *Perfect Participle.*

In this participle **و** is substituted for **2**, and takes, in addition to its own appropriate vowel, the vowel **أ**.

فَذَمُوا } *Future.*
فَذَمُوا }

Here the **2** is dropped in the masculine singular and in the plural, but **و** is substituted for it in the feminine singular, just as in the perfect participle.

فَذَمُوا } *Imperative.*
فَذَمُوا }

NOTE.—This verb evidently has a relation to the ancient **فَذَرُوا**, but perhaps a still nearer relation to the Persian **فَذَرُوا**. In Bootan we hear it thus: present participle, **فَذَمُوا**; preterite, **فَذَمُوا**; perfect participle, **فَذَمُوا**; future, **فَذَمُوا**; **ف** having the sound of *f*.

VERBS INFLECTED LIKE **فَدَمَ**.

كَلَمَ to paw, dig into.	فَدَمَ to show favor (with فَدَمَ).
كَلَمَ to clean out, become clean.	فَدَمَ to despise.
كَلَمَ to howl.	فَدَمَ to twitter, to peep.
كَلَمَ to paw into.	كَلَمَ to deceive.
كَلَمَ to go round, surround.	فَدَمَ to cut up.
كَلَمَ to switch, be switched.	فَدَمَ to rinse.
كَلَمَ to bedaub, be bedaubed.	كَلَمَ to search.
كَلَمَ { to howl; in Koordistan, to glitter.	كَلَمَ to roll up or be rolled up.
كَلَمَ to long after (with فَدَمَ).	كَلَمَ to snap (tr. and intr.).
كَلَمَ to plaster.	كَلَمَ to fag out, tire out.
كَلَمَ to forget.	كَلَمَ to nourish, be nourished.

NOTE.—**كَلَمَ**, which is inserted in the above list, does not differ in pronunciation from the others, which end in **ل** instead of **ل**; but the **ل** is retained in writing out the different tenses.

When **و** is the second radical, from a kind of necessity, one **و** is dropped in the preterite and perfect participle. Thus, if we take **كَلَمَ** to beseech, the present participle is **كَلَمَ**; the preterite, **كَلَمَ** (instead of **كَلَمَ**); the perfect participle, **كَلَمَ** (for **كَلَمَ**); the future masculine, **كَلَمَ**; the future feminine, **كَلَمَ**. From what has been said in the Orthography, it will be evident why **و** is here used in the present participle, instead of **و**.

Like **كَلَمَ**, inflect

كَلَمَ to chirp.	كَلَمَ { to cause to swear.	كَلَمَ to bleat.
كَلَمَ to acknowledge.	كَلَمَ to mew.	كَلَمَ to yelp.

CAUSATIVE VERBS.

We are now prepared to understand the formation of Causative Verbs. Some of the simple verbs of three radicals already given may be used in a causative sense, as **בָּיַד** *to strengthen*, or *to cause to become strong*. Verbs of four radicals have still oftener a causative signification; but the ordinary method of forming causatives is by prefixing **מ** to the three radical letters, and then considering the verb as one of four radicals, and inflecting it accordingly. Thus, **פָּלַד**, when of the first class, means *to go out*; when of the second class, *to put out* or *bring out*; and **מִפָּלַד** (which is inflected like **שָׁמַד**), *to cause to come out*.

The verbs which thus form causatives are very numerous, and comprise the majority of those of three radicals in the preceding lists. The mode of formation is quite regular, with the exceptions hereafter to be specified; and the meaning bears in almost all cases a close relation to the meaning of the first root. A few causatives have been placed in the list of verbs conjugated like **שָׁמַד**. These are either not used in Oroomiah at all in their simple form, as **שָׁמַד** *to listen*; or the signification of the simple form is much changed, as **מִפָּלַד** *to accompany*, or, better, *to give a start to* (a traveller), from **פָּלַד** *to stretch out*; or the causative form, as generally used, is neuter: e. g. **מִפָּלַד** *to appear*.

NOTE.—**מִפָּלַד** was inserted in the list of verbs inflected like **שָׁמַד**, with the idea that it was not properly a causative of any verb in the Modern Syriac. But it may be the causative of **פָּלַד** (a verb of the second class) *to squeeze in*. Compare **פָּלַד** in the Ancient Syriac, and **קָרַץ** in the Hebrew, *to tear asunder*, “to bite in malice.”

When the last radical of the ground-form is **ל**, the causative verb follows the conjugation of **פָּלַד** instead of

שׁוֹרֵף. Thus, from שָׁרַף to weep, we have שֹׁרֵף to cause to weep; and so of a great number of others.

Verbs with final א do not differ in the causative form from verbs with final ז, except that א is retained in those tenses where ז is dropped, and slightly modifies the sound. Thus from שָׂרַף we have שֹׁרֵף, of which the present participle is שׁוֹרֵף; the preterite, שִׁרַּף; the perfect participle, שִׁרְפָה; the future, שִׁרְפֵה (masculine), שִׁרְפִי (feminine).

There has been perhaps an unnecessary irregularity in regard to verbs with initial ז. Thus, from שָׂרַף and שָׂרַף, we have שֹׁרֵף and שֹׁרֵף; while from שָׂרַף, שָׂרַף, and שָׂרַף, we have שֹׁרֵף, שֹׁרֵף, and שֹׁרֵף. As ז is heard very feebly, if at all, it is best, for the sake of uniformity, to drop it altogether, and treat these causatives as verbs of three radicals, second class. The other verbs with initial ז have no causative form. The future of שֹׁרֵף, though spelled regularly, is often pronounced *mōrin*.

Verbs with medial ז of the first class sometimes drop the ז entirely, as שֹׁרֵף from שָׂרַף, in which case the causative is inflected like a verb of three radicals, second class. But it is far more common, at least in Oroomiah, for א to be substituted for ז, throughout the conjugation: e. g. שֹׁרֵף, of which the present participle is שֹׁרֵף. Here the verb is regularly conformed to the paradigm of שֹׁרֵף, and nothing more therefore need be said on the subject.

Verbs with medial א retain the א, and are conjugated like שֹׁרֵף.

Verbs with initial א, when used as causatives, are quite irregular. שָׂרַף, שָׂרַף, and שָׂרַף, become respectively שֹׁרֵף, שֹׁרֵף, and שֹׁרֵף, and are conjugated like verbs of the

second class having three radicals. **صَدَّ** (*to place*), however, when it denotes *to cause to sit, to locate*, retains the **د** transposed; thus, **صَدَّ** . **صَدَّ** becomes **صَدَّ** and will be noticed farther on. **صَدَّ** becomes **صَدَّ** or **صَدَّ**, the latter conforming nearly to the Ancient Syriac. See under **صَدَّ** . **صَدَّ** , **صَدَّ** , **صَدَّ** , **صَدَّ** , **صَدَّ** , transpose the **د** and become respectively **صَدَّ** , **صَدَّ** , **صَدَّ** , **صَدَّ** and **صَدَّ** , and are regular in conjugation.

صَدَّ *to understand*, has for its causative **صَدَّ** , and is distinguishable from **صَدَّ** *to cause to cut*, only by a slight difference in pronunciation.

OTHER IRREGULAR VERBS OF THE SECOND CLASS.

VERBS WITH MEDIAL **د**.

One of these, and perhaps more, is inflected as a verb of the second class, viz. **حَدَّ** *to revile*.

حَدَّ <i>Present Participle.</i>	حَدَّ <i>Preterite.</i>						
حَدَّ , حَدَّ <i>Perfect Participle.</i>	<table style="display: inline-table; vertical-align: middle;"> <tr> <td style="text-align: center;">حَدَّ</td> <td style="font-size: 2em; vertical-align: middle;">}</td> <td style="vertical-align: middle;"><i>Future.</i></td> </tr> <tr> <td style="text-align: center;">حَدَّ</td> <td></td> <td></td> </tr> </table>	حَدَّ	}	<i>Future.</i>	حَدَّ		
حَدَّ	}	<i>Future.</i>					
حَدَّ							
<table style="display: inline-table; vertical-align: middle;"> <tr> <td style="text-align: center;">حَدَّ</td> <td style="font-size: 2em; vertical-align: middle;">}</td> <td style="vertical-align: middle;"><i>Imperative.</i></td> </tr> <tr> <td style="text-align: center;">حَدَّ</td> <td></td> <td></td> </tr> </table>		حَدَّ	}	<i>Imperative.</i>	حَدَّ		
حَدَّ	}	<i>Imperative.</i>					
حَدَّ							

The causative of **حَدَّ** is **حَدَّ** *to cause to revile*.

حَدَّ <i>Pres. Participle.</i>	حَدَّ <i>Preterite.</i>						
حَدَّ , حَدَّ <i>Perf. Participle.</i>	<table style="display: inline-table; vertical-align: middle;"> <tr> <td style="text-align: center;">حَدَّ</td> <td style="font-size: 2em; vertical-align: middle;">}</td> <td style="vertical-align: middle;"><i>Future.</i></td> </tr> <tr> <td style="text-align: center;">حَدَّ</td> <td></td> <td></td> </tr> </table>	حَدَّ	}	<i>Future.</i>	حَدَّ		
حَدَّ	}	<i>Future.</i>					
حَدَّ							

VERBS OF THREE RADICALS: THIRD RADICAL 2.

These are mostly inflected as verbs of the first class, but not all of them. As an example of the second class, we may take **سَدَر** to deliver.

سَادِرٌ, *Present Participle.* **سَدَرَ** *Preterite.*

سَدَرْتُ, **سَدَرْتَ**, *Perfect Participle.* **سَدْرُكَ** } *Future.*
سَدْرُكَ }

سُدِرْ } *Imperative.*
سَادِرْ }

In Koordistan the present participle is **سَادِر**; and it is to be understood that in all verbs resembling this, **د** is there substituted for **ذ**.

Like **سَدَر**, inflect

اَخَذَ to select, collect.

اَدْرَسَ to cover.

اَخَذَ to uncover.

اَدْرَسَ to cover.

اَدْرَسَ to make pure.

اَدْرَسَ to weary.

اَدْرَسَ to liken.

اَدْرَسَ to make alive.

اَدْرَسَ to winnow.

اَدْرَسَ to prophesy.

اَدْرَسَ to meditate, to spell.

اَدْرَسَ to render difficult.

اَدْرَسَ to narrate.

اَدْرَسَ to patch.

اَدْرَسَ to keep (tr.).

اَدْرَسَ to divide (tr.).

اَدْرَسَ to broil (tr.).

اَدْرَسَ to deliver (from).

اَدْرَسَ to conceal.

اَدْرَسَ to pray.

اَدْرَسَ to sear.

اَدْرَسَ to strain.

تَلَّى to parch (tr.).

ذَرَى to throw.

بَدَّى to liken.

بَدَّى to spread.

تَدَّى to depart.

بَدَّى to begin.

بَدَّى to tell.

بَدَّى to cause to adhere.

Notes on the Preceding List.

بَدَّى is a causative from بَدَّى to become weary. بَدَّى, a causative from بَدَّى to live, and بَدَّى are irregular by having ى in the perfect participle and the future feminine, thus: بَدَّى, بَدَّى, بَدَّى; and in the future, بَدَّى, بَدَّى, بَدَّى. If we do not distinguish between بَدَّى in the future and subjunctive and بَدَّى to strike, we shall be likely (in prayer, for instance), when intending to say "O Lord, revive (or quicken) me!" to say "O Lord, strike me!" بَدَّى in the perfect participle is often written as well as pronounced بَدَّى.

VERBS OF THREE RADICALS: THIRD RADICAL ى.

These verbs, when inflected as verbs of the second class, do not differ essentially from the paradigm of verbs with final ى. For example, بَدَّى to assemble (transitive).

بَدَّى <small>1 2</small>	<i>Present Participle.</i>	بَدَّى <small>1 2</small>	<i>Preterite.</i>
بَدَّى, بَدَّى <small>1 2 1 2</small>	} <i>Perfect</i> } <i>Participle.</i>	بَدَّى or بَدَّى <small>1 2 1 2</small>	} <i>Fu-</i> } <i>ture.</i>
بَدَّى <small>1 2</small>		} <i>Imperative.</i>	

It will be noticed that ى is retained throughout, and that the perfect participle and future feminine singular (in one form) take ى as the second vowel.

Like **كَمَد** inflect **كَمَدُ**, a causative from **كَد** to *know*; **صَحَد** to *make smooth*; **صَدَد** to *pasture*, from **دَكَن** to *graze*; and **صَدَد** to *cause to plaster*, from **بَدَد** to *plaster*.

The irregular verb **دَدَن** to *curdle*, of the first class, has for its causative **دَدَنُ**, and is thus inflected :

دَدَنُ	<i>Present Participle.</i>	دَدَنَ	<i>Preterite.</i>
دَدَنَ , دَدَنَ	<i>Perfect Participle.</i>	دَدَنُ دَدَنُ	} <i>Future.</i>
		دَدَنُ دَدَنُ	} <i>Imperative.</i>

So inflect **بَدَد** from **بَدَد** to *bake*. The verb **سَدَد** to *swear*, besides the causative **سَدَدُ**, already noticed, sometimes makes its causative in the same way. Thus we have **سَدَدُ**, inflected like **دَدَنُ**.

The anomalous verb **جَدَد** to *cause to come, to bring*, which is doubtless derived from the ancient **جَدَد**, may also be classed here. As used on the plain of Oroomiah, it is thus inflected :

جَدَدُ	<i>Present Participle.</i>	جَدَدَ	<i>Preterite.</i>
جَدَدَ , جَدَدَ	<i>Perfect Participle.</i>	جَدَدُ جَدَدُ	} <i>Future.</i>
		جَدَدُ جَدَدُ	} <i>Imperative.</i>

As used in Koordistan, its root is **جَدَد**, which is evidently from the Afel form of the ancient verb (Hoff. § 78, 3). It is thus inflected :

$\left. \begin{array}{l} \text{ܘܘܢܝܘܢ} \\ \text{ܘܘܢܝܘܢ} \\ \text{(ܘܘܢܝܘܢ)} \end{array} \right\} \text{Present Participle.} \quad \text{ܘܘܢܝܘܢ} \text{ Preterite.}$

$\text{ܘܘܢܝܘܢܝܘܢ, ܘܘܢܝܘܢܝܘܢ} \text{ Perfect Participle.} \quad \left. \begin{array}{l} \text{ܘܘܢܝܘܢܝܘܢ} \\ \text{ܘܘܢܝܘܢܝܘܢ} \end{array} \right\} \text{Future.}$

$\left. \begin{array}{l} \text{ܘܘܢܝܘܢ} \\ \text{ܘܘܢܝܘܢ} \end{array} \right\} \text{Imperative.}$

The irregular verb ܘܘܢܝܘܢ to flame, has ܘܘܢܝܘܢܝܘܢ for its causative, and is thus inflected:

$\text{ܘܘܢܝܘܢܝܘܢ} \text{ Pres. Participle.} \quad \text{ܘܘܢܝܘܢܝܘܢ} \text{ Preterite.}$

$\left. \begin{array}{l} \text{ܘܘܢܝܘܢܝܘܢܝܘܢ, ܘܘܢܝܘܢܝܘܢܝܘܢ} \\ \text{ܘܘܢܝܘܢܝܘܢܝܘܢ, ܘܘܢܝܘܢܝܘܢܝܘܢ} \end{array} \right\} \begin{array}{l} \text{Perfect} \\ \text{Participle.} \end{array} \quad \left. \begin{array}{l} \text{ܘܘܢܝܘܢܝܘܢܝܘܢ} \\ \text{ܘܘܢܝܘܢܝܘܢܝܘܢ} \end{array} \right\} \text{Future.}$

$\left. \begin{array}{l} \text{ܘܘܢܝܘܢܝܘܢ} \\ \text{ܘܘܢܝܘܢܝܘܢ} \end{array} \right\} \text{Imperative.}$

The irregular verb ܘܘܢܝܘܢܝܘܢ to wish, has ܘܘܢܝܘܢܝܘܢܝܘܢ for its causative.

$\text{ܘܘܢܝܘܢܝܘܢܝܘܢ} \text{ Present Participle.} \quad \text{ܘܘܢܝܘܢܝܘܢܝܘܢ} \text{ Preterite.}$

$\text{ܘܘܢܝܘܢܝܘܢܝܘܢܝܘܢ, ܘܘܢܝܘܢܝܘܢܝܘܢܝܘܢ} \text{ Perfect Participle.} \quad \left. \begin{array}{l} \text{ܘܘܢܝܘܢܝܘܢܝܘܢܝܘܢ} \\ \text{ܘܘܢܝܘܢܝܘܢܝܘܢܝܘܢ} \end{array} \right\} \text{Future.}$

$\left. \begin{array}{l} \text{ܘܘܢܝܘܢܝܘܢܝܘܢ} \\ \text{ܘܘܢܝܘܢܝܘܢܝܘܢܝܘܢ} \end{array} \right\} \text{Imperative.}$

NOTE.—The verb of existence ܘܘܢܝܘܢܝܘܢ there is, ܘܘܢܝܘܢܝܘܢܝܘܢ there is not, is used in the Modern Syriac differently from the idiom of the Ancient. It will be referred to again in the Syntax.

PASSIVE VOICE.

The Passive Voice, especially as formed by the first method given below, is very little used in the colloquial dialect of the people of Oroomiah. This results probably from the warmth of their feelings, which instinctively prefers a direct mode of expression. Where we should say "You will be delivered," they say "(Such a person) will deliver you;" for "You will be beaten," we generally hear the expression "They will beat you;" and so in a great number of cases. In the mountains, the passive voice is freely used in conversation; and, as it is employed also in our preaching and our books, it is desirable to become well acquainted with it. This is, however, an easy task.

There are three methods of indicating the passive voice, which will be in turn considered.

Method 1st.

The passive voice of any verb may be formed by prefixing to its perfect participle the inflections of the root **فَكَدَّ**, in its different moods and tenses. This root properly means *to remain*; but, when thus employed as an auxiliary, it is equivalent to the verb of existence. Let us take for example the passive voice of **ضَمَّ** *to strike*, the perfect participle of which is **ضَمَّ**, **ضَمَّتْ** and the infinitive passive **لِضَمِّ**.

INDICATIVE MOOD.

Present Tense.

فَكَدَّتْ نَمَّ ضَمَّ	I am struck (m.)	فَكَدَّتْ نَهْ ضَمَّ	We are struck.
فَكَدَّتْ نَهْ ضَمَّ	1st fem.		
فَكَدَّتْ نَمَّ ضَمَّ	2nd masc.	فَكَدَّتْ نَهْ ضَمَّ	2nd plural.
فَكَدَّتْ نَهْ ضَمَّ	2nd fem.		
فَكَدَّتْ نَمَّ ضَمَّ	3rd masc.	فَكَدَّتْ نَمَّ ضَمَّ	3rd plural.
فَكَدَّتْ نَهْ ضَمَّ	3rd fem.		

We have been accustomed to drop the **و** of the present participle of this auxiliary.

Imperfect Tense.

فَضِّلُ نَمْرُوتَ مَسِينِ	I was struck (m.).	فَضِّلُ نَعْمَةَ مَسِينِ	We were struck.
فَضِّلُ نَمْرُوتَ مَسِينِ	1st fem.	" "	" "
فَضِّلُ نَمْرُوتَ مَسِينِ	2nd masc.	فَضِّلُ نَعْمَةَ مَسِينِ	2nd plural.
فَضِّلُ نَمْرُوتَ مَسِينِ	2nd fem.	" "	" "
فَضِّلُ نَمْرُوتَ مَسِينِ	3rd masc.	فَضِّلُ نَعْمَةَ مَسِينِ	3rd plural.
فَضِّلُ نَمْرُوتَ مَسِينِ	3rd fem.	" "	" "

Preterite Tense.

فَضَّلْتُ مَسِينِ	I was struck (m.).	فَضَّلْنَا مَسِينِ	We were struck.
فَضَّلْتُ مَسِينِ	1st fem.	" "	" "
فَضَّلْتُمْ مَسِينِ	2nd masc.	فَضَّلْتُمْ مَسِينِ	2nd plural.
فَضَّلْتُمْ مَسِينِ	2nd fem.	" "	" "
فَضَّلُوا مَسِينِ	3rd masc.	فَضَّلُوا مَسِينِ	3rd plural.
فَضَّلُوا مَسِينِ	3rd fem.	" "	" "

Sometimes **فَضَّلْتُ** is used as the auxiliary, and we have **فَضَّلْتُ نَمْرُوتَ مَسِينِ**, etc.

Perfect Tense.

فَضَّلْتُ نَمْرُوتَ مَسِينِ	I have been struck (m.).	فَضَّلْنَا نَعْمَةَ مَسِينِ	We have been struck.
فَضَّلْتُ نَمْرُوتَ مَسِينِ	1st fem.	" "	" "
فَضَّلْتُ نَمْرُوتَ مَسِينِ	2nd masc.	فَضَّلْنَا نَعْمَةَ مَسِينِ	2nd plural.
فَضَّلْتُ نَمْرُوتَ مَسِينِ	2nd fem.	" "	" "
فَضَّلْتُ نَمْرُوتَ مَسِينِ	3rd masc.	فَضَّلْنَا نَعْمَةَ مَسِينِ	3rd plural.
فَضَّلْتُ نَمْرُوتَ مَسِينِ	3rd fem.	" "	" "

Pluperfect Tense.

אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	I had been struck (m.).	אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	} We had been struck.
אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	1st fem.	אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	
אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	2nd masc.	אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	} 2nd plural.
אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	2nd fem.	אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	
אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	3rd masc.	אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	} 3rd plural.
אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	3rd fem.	אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	

Future Tense.

In this tense either the future of the verb אֶכְּרַםְךָ or the future of the verb אֶכְּרַםְךָ may be employed. The signification in either case is nearly or quite the same.

אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	I shall be struck (m.).	אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	We shall be struck.
אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	1st fem.	אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	
אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	2nd masc.	אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	2nd plural.
אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	2nd fem.	אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	
אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	3rd masc.	אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	3rd plural.
אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	3rd fem.	אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד	

In the same way inflect

אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד.

NOTE.—There may possibly be, at times, a difference in the signification of these futures, arising from the signification, on the one hand, of אֶכְּרַםְךָ to remain, and, on the other, of אֶכְּרַםְךָ to become. Thus :

אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד he will be or continue in a state of holiness.
 אֶכְּרַםְךָ אֲנִי מְאֹד מְאֹד he will become sanctified.

SUBJUNCTIVE MOOD.

Here either **قَاتِلْ** or **تَهْ** may be used, as in the future tense. Thus we have, for the present, **قَاتِلْ مَسِينًا** or **تَهْ مَسِينًا**; for the imperfect, **قَاتِلْ تَهْمًا مَسِينًا** or **تَهْ تَهْمًا مَسِينًا**, in a perfectly regular manner.

It is to be particularly observed that, where a verb is used in both the first and second classes, with the same signification, the shade of meaning in the passive will depend on which perfect participle is used in its formation. To illustrate: **سَوَّ**, as a verb of either the first or second class, means *to scatter seed, to sow*. But **سَوَّ سَوًّا** means *it was sowed or scattered, as if by itself*; while **سَوَّ سَوًّا** means *it was sowed (by some individual)*. The signification is sometimes, however, such that this distinction cannot be kept up; e. g. **سَوَّ سَوًّا** and **سَوَّ سَوًّا** *he was grieved or sorry*, there being in neither case reference to the agent causing the sorrow. **سَوَّ سَوًّا** and **سَوَّ سَوًّا** *he was received*, on the other hand, must both of them indirectly refer to the agent.

Where the same word is used in both the first and second classes, with different meanings, of course there is a similar distinction in the passive; as, **سَوَّ سَوًّا** *he was lost*, **سَوَّ سَوًّا** *he was destroyed*.

NOTE.—It has been sometimes supposed that **سَوَّ سَوًّا** in the expression **سَوَّ سَوًّا**, is a perfect participle. But as **سَوَّ** is of the second class, and such a participle does not belong to verbs of the second class, this expression should be translated, not, *he was made blessed*, but, *he was a blessed individual*, **سَوَّ سَوًّا** being an adjective.

NOTE 2.—Sometimes the verb **سَوَّ** is used as almost or quite equivalent to the verb of existence, although the perfect participle of

another verb is not joined with it. Thus, **فَبَدَأَ نَمَّ دَبَّحًا** *I have remained in doubt*, or *I am in doubt*, may be employed wherever **نَمَّ دَبَّحًا** would be allowable, and *vice versâ*.

Method 2nd.

There is a curious form of the passive, in daily use among the people, in which the verb **جَاءَ** *to come* is employed as an auxiliary, and the infinitive active of another verb is joined with it in a passive sense. We will take for illustration as before the root **ضَلَّ** *to strike*.

جَاءَ نَمَّ لَضَلَّ	I am struck.
جَاءَ نَمَّ شَمَّ لَضَلَّ	I was being struck.
جَاءَ نَمَّ لَضَلَّ	I was struck.
جَاءَ نَمَّ لَضَلَّ	I have been struck.
جَاءَ نَمَّ شَمَّ لَضَلَّ	I had been struck.
جَاءَ نَمَّ لَضَلَّ	I shall be struck.

The subjunctive so much resembles the indicative, that it need not be written out.

Sometimes this form, especially in Koordistan, is a passive of capability, as, for example, **جَاءَ نَمَّ لَضَلَّ** *if it can be struck*, i. e. *if it come into the position in which it may be struck*. This is perhaps the primitive idea of this form. There is, however, another mode in Oroomiah of expressing the sentiment, viz.: **جَاءَ نَمَّ لَضَلَّ**, where **جَاءَ** is used as we should use *striokable* in English, if such a word were allowed. So **جَاءَ نَمَّ لَضَلَّ** = *if it be takable*.

Method 3rd.

Instead of the form **فَبَدَأَ نَمَّ دَبَّحًا**, the perfect active is often used in a passive sense. For the preceding, we thus have **جَاءَ نَمَّ دَبَّحًا** *I have been struck*. The explanation of this

probably is that the perfect participle is passive, as well as active, in its meaning, while **ܐܡ** is merely a verb of existence, *I am having been struck*. The pluperfect active is also frequently used in the same way for the pluperfect passive; thus, **ܘܥܫܐ ܐܡܢܘܨܐ** may signify *I had struck*, or *I had been struck*.

VERBS WITH SUFFIXES.

Although the suffix-pronouns of the Modern Syriac are few and simple, it requires much practice to use them readily and accurately in conversation. It will be desirable therefore to examine the subject carefully.

The verbal suffixes do not differ, except in one or two instances, from those used for nouns and prepositions. A list of them has been already given. It will now be shown how these pronouns are suffixed to the verb in its different inflections.

Root **ܐܘܫܐ** to heal.

INDICATIVE MOOD.

Present Tense.

ܐܡܢܘܨܐܘܫܐ	{ I (m.) am heal-		
	ing thee (m.).	ܐܡܢܘܨܐܘܫܐܢܐ	{ I am heal-
ܐܡܢܘܨܐܘܫܐܢܐ	{ I am healing		ing you.
	thee (f.).		
ܐܡܢܘܨܐܘܫܐܗܘܐ	{ I am healing		
	him.	ܐܡܢܘܨܐܘܫܐܗܘܐܢܐ	{ I am heal-
ܐܡܢܘܨܐܘܫܐܗܘܐܢܐ	{ I am healing		ing them.
	her.		

When the person speaking is a female, we have the same forms as above, except that **ܐܡ** is throughout substituted for **ܐܡܢܐ**.

ܐܡܢܐܘܫܐܘܫܐ	{ Thou (m.) art	ܐܡܢܐܘܫܐܘܫܐܢܐ	{ Thou art heal-
	healing me.		ing us.
ܐܡܢܐܘܫܐܘܫܐܗܘܐ	{ Thou art heal-		
	ing him.	ܐܡܢܐܘܫܐܘܫܐܗܘܐܢܐ	{ Thou art heal-
ܐܡܢܐܘܫܐܘܫܐܗܘܐܢܐ	{ Thou art heal-		ing them.
	ing her.		

Here, as before, if the nominative be feminine, **تُشْفِي** is to be substituted for **يُشْفِي**.

تُشْفِي	{ He is healing me.	تُشْفِي	{ He is healing us.
تُشْفِيكَ	{ He is healing thee (m.).	تُشْفِيكَ	{ He is healing you.
تُشْفِيكِ	{ He is healing thee (f.).		
تُشْفِيهِ	{ He is healing him.		
تُشْفِيهَا	{ He is healing her.	تُشْفِيهِمْ	{ He is healing them.

If the agent is a female, **تُشْفِي** is to be substituted for **يُشْفِي**.

تُشْفِينَا	{ We are healing thee (m.).	تُشْفِينَا	{ We are healing you.
تُشْفِينَاكِ	{ We are healing thee (f.).		
تُشْفِينَاهُ	{ We are healing him.	تُشْفِينَاهُمْ	{ We are healing them.
تُشْفِينَاهَا	{ We are healing her.		
تُشْفِينِي	{ Ye are healing me.	تُشْفِينِي	{ Ye are healing us.
تُشْفِينِيهِ	{ Ye are healing him.	تُشْفِينِيهِمْ	{ Ye are healing them.
تُشْفِينِيهَا	{ Ye are healing her.		
تُشْفِينِي	{ They are healing me.	تُشْفِينِي	{ They are healing us.
تُشْفِينِيكَ	{ They are healing thee (m.).	تُشْفِينِيكَ	{ They are healing you.
تُشْفِينِيكِ	{ They are healing thee (f.).		
تُشْفِينِيهِ	{ They are healing him.	تُشْفِينِيهِمْ	{ They are healing them.
تُشْفِينِيهَا	{ They are healing her.		

One who has familiarized himself with the preceding suffixes of the present tense, will have no difficulty in using the suffixes with the imperfect, perfect, pluperfect, and second future tenses. In every case the suffix is to be joined with the participle, and not with the auxiliary. Take

as examples **לְיָמֵי** **לְיָמֵי** **לְיָמֵי** *I was healing him,*
לְיָמֵי **לְיָמֵי** *he has healed you,* **לְיָמֵי** **לְיָמֵי** *they*
had healed me, **לְיָמֵי** **לְיָמֵי** *he will have healed her.*

Preterite Tense.

The regular preterite, **לְיָמֵי**, since its appropriate terminations so much resemble the suffix-pronouns, does not admit of their use except in a single case. In the third person singular masculine we may have **לְיָמֵי** *he healed him,* **לְיָמֵי** being substituted for the terminal **לְיָמֵי**.

When it is desirable to employ suffixes with the preterite, the form **לְיָמֵי** is much used in Oroomiah. While the suffixes of this tense are, in the main, like those of the present, imperfect, pluperfect, and second future, it takes in many cases a sliding letter **לְיָמֵי**, and uses for the suffixes of the third person singular **לְיָמֵי**, and **לְיָמֵי**, and of the third person plural **לְיָמֵי** and **לְיָמֵי**. The future tense follows this form of the preterite in every respect, and so too those tenses of the subjunctive which resemble the future in their form, except that, where **לְיָמֵי** is used, the pronoun is placed after it, and always takes the sliding letter **לְיָמֵי**.

לְיָמֵי	לְיָמֵי	} I (m.) healed thee (m.).	לְיָמֵי	} I healed you.
לְיָמֵי	לְיָמֵי			
לְיָמֵי	לְיָמֵי	} I healed thee (f.).	לְיָמֵי	} I healed them (more rarely).
לְיָמֵי	לְיָמֵי			
לְיָמֵי	לְיָמֵי	} I healed him.	לְיָמֵי	} I healed them (more rarely).
לְיָמֵי	לְיָמֵי			

When the verb has a feminine nominative of the first person singular, we have, instead of the preceding form, **לְיָמֵי**, **לְיָמֵי**, etc.

לְיָמֵי	לְיָמֵי	} Thou (m.) healedst me.	לְיָמֵי	} Thou heal- edst us.
לְיָמֵי	לְיָמֵי			
לְיָמֵי	לְיָמֵי	} Thou heal- edst him.	לְיָמֵי	} Thou heal- edst them (more rarely).
לְיָמֵי	לְיָמֵי			
לְיָמֵי	לְיָמֵי	} Thou heal- edst her.	לְיָמֵי	} Thou heal- edst them (more rarely).
לְיָמֵי	לְיָמֵי			

When the agent is a female, the form is **שָׁפַדְתִּי**, etc.

שָׁפַדְתִּי	He healed me.	שָׁפַדְתֵּנוּ	{ He healed us.
שָׁפַדְתְּךָ	{ He healed thee (m.).	שָׁפַדְתְּךָ	{ He healed you.
שָׁפַדְתְּכִי	{ He healed thee (f.).		
שָׁפַדְתּוֹ	{ He healed him.	שָׁפַדְתֶּם	{ He healed them
שָׁפַדְתָּהּ	{ He healed her.	שָׁפַדְתֶּם	{ (more rarely).

The form is the same as the preceding, when the nominative is the third person singular feminine, **שָׁפַדְתְּ** being substituted for **שָׁפַדְתִּי**. When the verb is in the plural, whether it be of the first, second, or third person, its suffixes are similar to those of the second and third persons singular; e. g. **שָׁפַדְתֵּנוּ** *we healed him*, **שָׁפַדְתֶּם** *ye healed us*, **שָׁפַדְתְּכִי** *they healed thee (f.)*.

Where **ו** is employed as a connecting letter, the suffix is generally written separately from the verb, though this is not essential.

There is a very common form of the preterite, in which the pronoun, instead of being suffixed, as in the preceding examples, to the verb, is embraced within it, and precedes the terminal letters. The perfect participle of any verb being known, the pronoun is to be suffixed to this, after the final **ו** has been dropped, and the terminations **וֹ**, **וָה**, **וָהּ**, etc., added to form the different persons. After **וֹ** we have simply **ו**, **וָה**, etc.

The pronouns are as follows, and are evidently fragments of the separable personal pronouns.

וֹ	me.	וֹ	us.
וָה	thee (m.).		
וָהּ	thee (f.).		
וָהֶם	her.	וָהֶם	them.

The pronouns for the third person singular masculine and the second person plural are wanting; but this gives

rise to no practical difficulty, as the idea may always be expressed by $\text{שָׁמַרְתָּ} \text{אֵלַי}$ with the appropriate suffixes. From שָׁמַרְתָּ , its termination being dropped, we have שָׁמַרְתָּ . Adding to this the pronoun of the first person, with the terminations given above, we then have:

$\text{שָׁמַרְתָּ} \text{לִּי}$	{	Thou (m.) healedst me.	$\text{שָׁמַרְתָּ} \text{לִּי}$	{	You healed me.
$\text{שָׁמַרְתְּ} \text{לִּי}$	{	Thou (f.) healedst me.			
שָׁמַרְתָּ		He healed me.	שָׁמַרְתָּ	{	They healed me.
שָׁמַרְתְּ		She healed me.			

By a similar process, we have:

$\text{שָׁמַרְתָּ} \text{לְךָ}$		I healed thee (m.).	$\text{שָׁמַרְתָּ} \text{לְךָ}$	{	We healed thee.
$\text{שָׁמַרְתָּ} \text{לְךָ}$		He healed thee.	$\text{שָׁמַרְתָּ} \text{לְךָ}$	{	They healed thee.
$\text{שָׁמַרְתְּ} \text{לְךָ}$		She healed thee.			
$\text{שָׁמַרְתָּ} \text{לְךָ}$		I healed thee (f.).	$\text{שָׁמַרְתָּ} \text{לְךָ}$	{	We healed thee.
$\text{שָׁמַרְתָּ} \text{לְךָ}$		He healed thee.	$\text{שָׁמַרְתָּ} \text{לְךָ}$	{	They healed thee.
$\text{שָׁמַרְתְּ} \text{לְךָ}$		She healed thee.			
$\text{שָׁמַרְתָּ} \text{לָהּ}$		I healed her.	$\text{שָׁמַרְתָּ} \text{לָהּ}$	{	We healed her.
$\text{שָׁמַרְתָּ} \text{לָהּ}$	{	Thou (m.) healedst her.	$\text{שָׁמַרְתָּ} \text{לָהּ}$	{	You healed her.
$\text{שָׁמַרְתְּ} \text{לָהּ}$	{	Thou (f.) healedst her.			
$\text{שָׁמַרְתָּ} \text{לָהּ}$		He healed her.	$\text{שָׁמַרְתָּ} \text{לָהּ}$	{	They healed her.
$\text{שָׁמַרְתְּ} \text{לָהּ}$		She healed her.			
$\text{שָׁמַרְתָּ} \text{לָנוּ}$	{	Thou (m.) healedst us.	$\text{שָׁמַרְתָּ} \text{לָנוּ}$	{	You healed us.
$\text{שָׁמַרְתְּ} \text{לָנוּ}$	{	Thou (f.) healedst us.			
$\text{שָׁמַרְתָּ} \text{לָנוּ}$		He healed us.	$\text{שָׁמַרְתָּ} \text{לָנוּ}$	{	They healed us.
$\text{שָׁמַרְתְּ} \text{לָנוּ}$		She healed us.			

ܕܫܘܘܢܝܢ	I healed them.	ܕܫܘܘܢܝܢ	{ We healed them.
ܕܫܘܘܢܝܢܟ	{ Thou (m.) healedst them.	ܕܫܘܘܢܝܢܟܘܢ	{ You healed them.
ܕܫܘܘܢܝܢܟܝ	{ Thou (f.) healedst them.		
ܕܫܘܘܢܝܢܐ	He healed them.	ܕܫܘܘܢܝܢܘܢ	{ They healed them.
ܕܫܘܘܢܝܢܝܐ	She healed them.		

GENERAL REMARKS ON THE SUFFIXES OF VERBS.

It should be understood that all the suffixes given above may be used in precisely the same manner with verbs of both classes, whether regular or irregular. Some of these forms, however, are not in universal use among the people. For instance, in Tekhoma, instead of the expressions **ܕܫܘܘܢܝܢܐܢܝܢ**, **ܕܫܘܘܢܝܢܝܢܝܢ**, we hear **ܕܫܘܘܢܝܢܝܢܝܢܝܢ**, **ܕܫܘܘܢܝܢܝܢܝܢܝܢܝܢ**. Nor do any verbs there admit of the suffixes **ܐܢܝܢ** and **ܝܢܝܢ**. The form **ܕܫܘܘܢܝܢܝܢܝܢܝܢܝܢ** is never used in the interior districts of Koordistan. In its place we may hear the form of the preterite last given, which includes the pronoun within itself; or, in case the idea could not be expressed by that, as "I healed you (pl.)," expressions such as **ܕܫܘܘܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢ** would take its place.

There are other local peculiarities in the use of the suffixes, such as **ܕܫܘܘܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢ** *they saw him*, on which it is unnecessary to dwell. The usage in our books has of late years been quite uniform. It may, however, be remarked that the suffixes **ܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢ**, etc., are found much oftener in the written than in the spoken Syriac of Oroomiah.

RELATION OF THE MODERN TO THE ANCIENT VERB.

Before dismissing the Verb, it will be interesting to refer briefly to the structure of the verb in the ancient language, and trace, if possible, some of the changes it has undergone.

And, first of all, it is obvious that regular verbs of three radicals of the first class bear a strong analogy in form and signification to the conjugation Peal. The imperative is in both precisely the same, except that in the modern **—** is almost universally added to the plural. We do, however, hear in one district, Nochea, **שמעו** *hear ye*, **או** *come ye*. The perfect participle of the modern is also the same with the passive participle of the ancient, except that it always takes the termination **ִי**, in accordance with the general usage of the modern. Sometimes the ancient participle is used in an active sense; e. g. **שמעו**, **שמעו**, etc. So, much oftener, the modern. Sometimes the ancient participle unites both significations in the same verb, as in the case of **שמעו**. So ordinarily the modern.

It also seems easy to see how the modern infinitive is derived from the ancient, viz. **שמעו**, **ד** being substituted for **ו**, or, rather, **ו** being dropped, the usual **ִי** being added, and the **—**, as a necessary consequence, being changed into **—**. We thus have **שמעו**.

As to the preterite, when we find **שמעו** in the ancient, meaning "he rose to himself," i. e. *he rose*, who can doubt that this is nothing more nor less than **שמעו**? So **שמעו** in the ancient is equivalent to **שמעו** in the modern, **שמעו** to **שמעו**, **שמעו** to **שמעו**, and so on. Our mode, however, of spelling the preterite, more correctly represents the present pronunciation. In regard to the general idiom, see Hoff. § 123, 6, and Nordh. § 868.

As to the future, it is very plainly derived from the present participle of the ancient language. Any one who will examine Hoff. § 57, 2, and compare the forms there given with the modern, will be satisfied at once. The present subjunctive has of course the same origin. No trace remains of the ancient future.

As to the particle **כח**, prefixed to the future of all verbs, it is barely possible that it is identical with *պիտի*, *bidî*, which is employed in the same way in the Armenian verb. But it is far more probable that it is a fragment of **כח** to *wish*. In some parts of Koordistan the people use **כח** for **כח**; e. g. **כח דױמױך** *I wish to sing*, literally, *that I may sing*. But in Tâl we find a mode of speaking which seems to be decisive as to the origin of **כח**, and also goes to show that it should have been written **כױ**. Thus:

כױ דױמױך	I will sing (m.).	כױנױ דױמױכױ	1st plural.
כױנױ דױמױכױ	1st fem.		
כױנױ דױמױכױ	2nd masc.	כױנױ דױמױכױ	2nd pl. masc.
כױנױ דױמױכױ	2nd fem.	כױנױ דױמױכױ	2nd. pl. fem.
כױ דױמױך	3rd masc.		
כױנױ דױמױכױ	3rd fem.	כױנױ דױמױכױ or כױנױ	3rd plural.

In the same way the verb *to wish* is used as an auxiliary in Persian, in forming the future, as *خواهم شد*. In English also, *will* and *wish* are in many cases identical; e. g. *What will you?* which may mean *what do you wish?* So *will* in other languages: *vouloir*, *volo*, *βουλομαι*, which mean either *to will* or *to wish*. Compare also the modern Greek future *θέλω γράψει*, *θέλω εἶναι*, etc., *I will write*, *I will be*. So too, from the ancient **כױסױ** we have the modern **כױסױ**, and from the ancient **כױסױ**, the modern **כױסױ**.

As to the present participle, the question may fairly be raised, whether the prefix **כ** is not really a preposition, the present participle being in fact a verbal noun. If this idea be correct, **כױסױ** may be literally translated *I am in* (the act of) *finishing*; **כױסױ** *I am in* (the act of) *eating*. The verb **כױסױ** to *laugh*, which uses both forms **כױסױ** and **כױסױ** in the present, the latter being clearly a noun, seems to throw light on this point.

On examining the second class of verbs of three radicals, we see a resemblance to the conjugation Paël. Take, for example, the verb **בָּרַךְ** (modern **בָּרַךְ**) *to bless*. In the ancient, the imperative is **בָּרַךְ**, and the plural **בָּרַכְוּ**; in the modern, **בָּרַךְ**, **בָּרַכְוּ**. The infinitive in the ancient is **בָּרַךְ**; in the modern, **בָּרַךְ** or **בָּרַךְ**, the first form being no doubt the more ancient one. Here the resemblance in sound is very striking, and a transposition of the **ו** will make the written forms not dissimilar.

As to the present participle, e. g. **בָּרַךְ**, this may be derived from the infinitive of Paël, and can be from nothing else. It is therefore to be considered primitively an infinitive, though now used as a participle. The perfect participle is evidently from the participle of Paël. Thus, the ancient is **בָּרַךְ**, **בָּרַכְוּ**; the modern, **בָּרַךְ**, **בָּרַכְוּ**. **ו** has been inserted here, but the sound is not materially changed. The same remark applies to the preterite, which has a derivation similar to that of the preterite of the first class. Compare the ancient **בָּרַךְ** with the modern **בָּרַךְ**. As to the future, a single remark may be made. Since **ו** is the distinguishing vowel of Paël, it is not strange that this should be often preferred to **ו** in the modern. And so we find it, e. g. **בָּרַךְ** and many other verbs of the second class. The **ו** is also naturally preferred in the present participle.

Verbs of the second class often bear the same relation to verbs of the first class that Paël does to Peal, neuter verbs of the first class becoming transitive in the second class, as has been already shown (Hoff. § 59).

The causative verbs, formed by prefixing **ו** to the root, are evidently connected, if not identical, with the participle of Afel, or, if any one prefers, with the conjugation of Mafel. Thus, from the ancient **בָּרַךְ**, we have **בָּרַךְ**; and from the modern **בָּרַךְ**, we have also **בָּרַךְ**. So too, from ancient **בָּרַךְ**, modern **בָּרַךְ**; from ancient **בָּרַךְ**, modern **בָּרַךְ**.

While the signification of any particular verb in the ancient may not correspond to that of the same verb in the modern, the general usage in regard to Afel and the modern causative verb is the same. For instance, the Nestorians sometimes simply change the intransitive into a transitive. Thus, in the modern, from the intransitive **دَو** to *dry*, we have **مَدَدُو** to *dry*, i. e. to *make dry*. Sometimes they change the transitive verb into a causative, with an accusative of the person and another of the thing; thus, from **كَدَد** to *put on (clothes)*, we have **مَدَد** to *cause to put on*: **دَسَ دَسَ مَدَد** *put clothes upon him*. Sometimes these forms are used in an intransitive sense, as **مَدَد** to *freeze*, **مَدَد** to *rest*; which, though they admit of a causative signification, are oftener intransitive. Compare Hoff. § 60.

We see also in the Modern Syriac traces of several of the rarer conjugations. For example, the reduplication of a single letter of the root; as **دَدَد**, from **دَد**; **دَدَدَد**, from **دَد**; **دَدَدَد**, from **دَد**; or the falling away of one radical, and the reduplication of the other two; as (Palpel) **دَدَد**, from **دَد**; **دَدَد**, from **دَد**; or the addition of **د** to the root (in the ancient **د**); as (Pali) **دَدَد**, from **دَد**; **دَدَد**, from **دَد**; **دَدَد**, from **دَد**; or the addition of **د** to the root; as (Palen) **دَدَد** (ancient **دَد**); **دَدَد**, from **دَد**; **دَدَد**, from **دَد**; or the prefixing of **د**; as (Shafel) **دَدَد**, from **دَد**; or the prefixing of **د**; as (Safel) **دَدَد**, from **دَد**; **دَدَد**, probably from **دَد**; or the prefixing of **د**; as (Tafel) **دَدَد**, probably from **دَد** (**دَد**); or, in a few cases, verbs of five radicals from verbs of three radicals, as in Hebrew, by reduplication; as **دَدَد**, from **دَد**.

ARTICLE.

The Modern Syriac has properly no definite article; but the demonstrative pronouns **ܐܘܪܐ** masc., **ܐܘܪܐܬܐ** fem., and **ܐܘܪܐܢܐ** comm. pl. are often used as we use the definite article in English. It need hardly be remarked that this is also the usage of the ancient language. Compare the Hebrew article **ה**, which is no doubt a fragment of the pronoun **הנה** (Nordh. § 648). Ordinary usage prefixes these pronouns to the noun, and hardly admits of their following it.

The numeral **ܠܐ** masc., **ܠܐܬܐ** fem., is also employed as an indefinite article, in accordance with early usage. Compare the Chaldee **ܠܐ** and the occasional use in Hebrew of **ל**. On the plain of Oroomiah, **ܠܐ** is prefixed to nouns of both genders.

NOUNS.

The Nestorians formerly made no distinction between nouns and adjectives; but, as there are many and obvious reasons for treating them separately, the general practice of grammarians will be followed.

GENDER.

The noun is of two genders, masculine and feminine, often not distinguishable by their termination. Thus, **ܡܠܝܢܐ** a miller is masculine, and **ܡܠܝܢܐ** time is feminine, though both have the same termination **ܝܢܐ**. Only one rule of much importance can be given for the gender of nouns as distinguished by their form, viz. that those which receive the ending **ܝܢܐ** are feminine. This rule is nearly or quite a universal one. **ܡܘܬܝܢܐ** a house, **ܡܘܬܝܢܐ** a fist, **ܡܘܬܝܢܐ** death, and **ܡܘܬܝܢܐ** a gelding, which are masculine, are not to be considered as exceptions; for in these words **ܝܢܐ** is a part of the root, and not of the

termination. The final syllable of the masculine noun is often changed into **أَ**, or more rarely **يَ**, to form the feminine; e. g. **سَدَدٌ** a donkey, **سَدَدَةٌ** a she-donkey; **سَهَابٌ** a horse, **سَهَابَةٌ** a mare; **سُفْحٌ** a fox, **سُفْحَةٌ** a she-fox, etc. **سَمٌّ** a serpent has for its feminine **سَمَةٌ**, somewhat irregularly.

In a few nouns, the vowels are modified in the feminine; e. g. **كَلْبٌ** a dog, **كَلْبَةٌ** a bitch; **حَدٌّ** a tooth, **حَدِيَّةٌ** a little tooth, as of a watch-wheel, etc.

Some nouns ending in **ة** are feminine; e. g. **مَلِيَّةٌ** a mill, **بَيْتٌ** a hen-house, **بَيْتَةٌ** a kind of cradle, **مَنْجَرَةٌ** a manger, **مَنْجَرَةٌ** a recess, **كَنْجَرَةٌ** a ford. Also the names of females, as **بَيْتَةٌ**, **بَيْتَةٌ**, **بَيْتَةٌ**, etc. This rule has frequent exceptions, and is given with some little hesitation.

A separate word is also used in some cases for the feminine; e. g. **سَارِحٌ** a male sparrow, **سَارِحَةٌ** a female sparrow; **سَارِحَةٌ** plural (m. and f.); **ذِئْبٌ** a male wolf, **ذِئْبَةٌ** a she-wolf; **بَيْتٌ** a male cat, **بَيْتَةٌ** a she-cat; **بَيْتٌ** a drake, **بَيْتَةٌ** a duck; **بَيْتٌ** a male buffalo, **بَيْتَةٌ** a female buffalo.

Gender distinguished by signification.—The names of males, of nations, as Israel, Judah, etc., of rivers, mountains, and months, of artizans, traders, and professional persons, are masculine. So too, as in Hebrew, a multitude of material-nouns, beginning with **جَسَدٌ** a body, such as those denoting gold, silver, copper, and all the metals, excepting lead; wood, stone (sometimes feminine), wool, flesh, grass, dirt, glass, cotton, fire, lime, paper, spice, gall-nuts, copperas; also chair, table, book, lock, key, bread, etc.

On the other hand, all names of females, whether belonging to the human race, or not; relations of woman, such as mother, wife, etc.; the names of villages, cities, provinces, countries, and islands, are feminine. The names of trees

and fruits are partly masculine and partly feminine. Nouns of capacity are generally feminine, but exceptions are not infrequent. Abstract nouns are also in the majority of cases feminine, beginning with **ܕܫܘܬܐ** *spirit*, and take for the most part their appropriate termination **ܐܐ** or **ܐܐܐ**. When an article has two sizes, if the word denoting the larger is masculine, that denoting the smaller or inferior is naturally feminine; e. g. the earthen vessels denoted respectively by **ܕܫܘܬܐ** and **ܕܫܘܬܐ**; **ܕܫܘܬܐ** and **ܕܫܘܬܐ**; **ܕܫܘܬܐ** and **ܕܫܘܬܐ**; the copper vessels **ܕܫܘܬܐ** and **ܕܫܘܬܐ**; **ܕܫܘܬܐ** a box, and **ܕܫܘܬܐ** a little box, etc. **ܕܫܘܬܐ** and **ܕܫܘܬܐ** are both feminine, but the latter does not necessarily denote a small knife. The rule has, however, probably exceptions.

The rule in Hebrew that "members of the body by nature double are feminine," has in Modern Syriac some exceptions, although the words used to express elbow, knee, heel, ear, hand, foot, thigh, shoulder-blade, eye, cheek, etc., are evidence of its existence.

Some nouns are used by the people of one district as masculine, and by those of another as feminine: as **ܕܫܘܬܐ** *the air*, or *the weather*. In the plural, there is generally no distinction of genders.

The above rules and suggestions may be of some use to the learner, and are the result, however unsatisfactory they may be, of full and careful investigation. But it should be understood that no foreigner can speak the language correctly, without a thorough study of the subject for himself.

N U M B E R .

There are two numbers, as in English, the singular and the plural. The plural, in the case of most nouns, is formed by changing **ܐ**, which is ordinarily the vowel of the last syllable, into **ܐܐ**, as **ܕܫܘܬܐ** a part, **ܕܫܘܬܐܐ** parts, and placing over the word the two square dots now called **ܕܫܘܬܐܐ**, but in the ancient language oftener **ܕܫܘܬܐܐ**. In a similar

way, many nouns which do not in the singular terminate in ا form their plural by adding ا ; e. g. شعب a *people*, plural شعبا . These nouns are mostly of foreign origin.

Nouns ending in ا form their plurals by changing that termination into اء , and more rarely into او or ااء . Thus, فواكه *fruit*, فواكهات *fruits*; كف a *cave*, كفاه *caves*; شفة a *lip*, شفاه *lips*; نحاة a *woman*, نحوات *women*. In some cases, where the plural is formed by adding او , the original ا is retained, and especially if it forms a part of the root. We thus have, from فاه a *face*, فاهات , and not فاهات ; from بنا a *house*, بنات ; from شاهة a *sister*, شاهات . Yet, in vulgar usage, ا is sometimes dropped from شاهات , the plural of شاهة a *village*. دائرة a *yard*, forms its plural irregularly, thus, دوائر . So كاهة a *bride*, كاهات ; اسبوع a *week*, اسبوعات ; كاهة a *burden*, كاهات . اهة an *ear* retains the ا , and has for its plural اهات . The class forming the plural in اء is very numerous, and comprises the greater part of the feminine nouns in ا , and perhaps all in ما . شهادة *testimony* has generally شهادات , but admits a regular plural.

In Koordistan, the plural termination of nouns of which the singular ends in ا is ات , مات , or ااء , in accordance with the usage of the ancient language. We thus have شاهات , كفاهات , etc.

The plural termination مات is by no means confined to nouns of which the singular ends in ا . If a word terminate in ا , the ا may be dropped and مات added; e. g. كاهة a *heart*, كاهات ; نهر a *river*, نهرات . If the word terminate in ا , the ا is dropped as before, and ا is changed into ا ;

Some nouns have two or three plurals; as, **مَكْرٍ** *a verb*, **مَكْرٍ**, **مَكْرِي**, **مَكْرِي**; **يَوْمٍ** *a day*, **يَوْمٍ**, **يَوْمِي**, **يَوْمِي**. It is noticeable, in regard to a number of these, that the signification changes with the form of the plural; e. g. **عِنْدِي** *a grape*, **عِنْدِي** *grapes* (by the quantity), **عِنْدِي** *individual grapes*; **بَيْتِي** *a grain of wheat*, **بَيْتِي** *wheat* (by the quantity), **بَيْتِي** *grains of wheat*. So **رِجْلِي** *a shoe*, **رِجْلِي**, **رِجْلِي**; **رِجْلِي**; **رِجْلِي** *a bead*, **رِجْلِي**, **رِجْلِي**; **رِجْلِي** *a boot*, **رِجْلِي**, **رِجْلِي**; **رِجْلِي** *a grain*, **رِجْلِي**, **رِجْلِي**.

Some nouns are used only in the plural; e. g. **مَاءٍ** *water*, **حَيَاتٍ** *life*, **رَحْمَةٍ** *mercy*, etc. Some, such as names of metals, do not admit of any plural.

The plurals of most nouns must be learned by practice, as, with the exception of those in **مِ**, no certain rule can be given for ascertaining what form the plural assumes. The design has been in the preceding examples to give the plurals in most common use; but, as every native we consult thinks, of course, the custom in his own village is the prevalent one, it is difficult to arrive at certainty. In this, and a great number of other cases, the forty pupils of our Seminary, who are from places widely separated from each other, have been questioned.

CASE. CONSTRUCT AND EMPHATIC STATE.

The termination of most nouns is not affected by a change of case. Their different relations are generally expressed by prepositions, as in English and many other languages.

The construct state, a remnant of the ancient language, is also found in the Modern Syriac. Some forms, as, for instance, **بَنِي أَوْشِي** *the sons, i. e. people, of Oroomiah*, are in constant use. So, too, with the nouns ending in **ئِي**, in certain districts; e. g. **بَاكِرِي خُبْزِي** *a baker of bread*, for **بَاكِرِي خُبْزِي**. Moreover, to a limited extent, the first

noun changes final ܐ into ܐ when in the construct state. We thus have **ܡܘܠܝܢܐ ܡܘܠܝܢܐ** *the bow of our Lord*, the rainbow, for **ܡܘܠܝܢܐ ܡܘܠܝܢܐ**; **ܘܥܝܢܐ ܘܥܝܢܐ** *the ear of a goat*, for **ܘܥܝܢܐ ܘܥܝܢܐ**. The ideas also conveyed by a large number of our adjectives are expressed by **ܡܘܠܝܢܐ**, in the construct state, prefixed to a noun. Thus, **ܡܘܠܝܢܐ ܦܝܘܒܐ** *lord or possessor of usefulness*; **ܡܘܠܝܢܐ ܕܡܘܠܝܢܐ** *lord of wonder, i. e. wonderful*; **ܡܘܠܝܢܐ ܕܡܘܠܝܢܐ** *lord of price, or valuable*. Compare the usage of Anc. Syriac with **ܡܘܠܝܢܐ**, **ܡܘܠܝܢܐ**, etc. **ܡܘܠܝܢܐ** is sometimes omitted; e. g. **ܡܘܠܝܢܐ ܕܡܘܠܝܢܐ** *the road is (lord of) fear*; **ܡܘܠܝܢܐ ܕܡܘܠܝܢܐ** *this is (lord of) price, i. e. dear*.

As the emphatic state in Anc. Syriac gradually lost its significance (Hoff. §109, 2), so in the Modern it has disappeared altogether; or, rather, most nouns derived from the Ancient have assumed the emphatic form as their only form, thus virtually annihilating it. Thus, we have now only **ܡܘܠܝܢܐ**, **ܡܘܠܝܢܐ**, etc. So, too, the plurals **ܡܘܠܝܢܐ** and **ܡܘܠܝܢܐ**, the latter being in Koordistan **ܡܘܠܝܢܐ**.

DERIVATION OF NOUNS.

The great majority of purely Syriac nouns in the modern language are derived from the ancient form of the verb, and have continued in use from early times, without any material change. Such cases as the modern **ܦܕܘܟܐ** for the ancient **ܦܕܘܟܐ**, need no explanation. As this subject of derivation has been fully discussed by Hoffman, §§ 87, 88, it will be sufficient, here, to speak of it as affecting directly the signification of nouns.

Derivation from Nouns and Adjectives.

1. *Patrial Nouns*.—These are formed from names of districts, countries, etc., by changing the termination into **ܡܘܠܝܢܐ** or **ܡܘܠܝܢܐ**; or, in case the word ends in a consonant, by adding

NOTE.—Sometimes these abstracts are derived from other parts of speech; e. g. from **دَمَدًا** *how much*, **دَمَدِمًا**; from **دُتَمَدًا** *opposite*, **دُتَمَدَكِمًا**.

This general mode of deriving abstract nouns is probably admissible in a much greater number of words in the Modern than in the Ancient Syriac, and is of great value for the introduction of new terms.

In a very few cases, nouns of this termination are not abstract. Thus, **سُنَمِيًا** *a loom*. Compare the same word in the ancient language, denoting *a shop*.

Adjectives are changed in a similar manner into abstract nouns. Thus, from **أَهْدًا** *great*, we have **أَهْدِمًا** *greatness*; from **صَدَدًا** *courageous*, **صَدَدِمًا** *courage*; from **دَمًا** *high*, **دَمَمًا** *height*, etc.

Verbal Nouns.

A noun expressing the agent is in many cases formed from regular verbs of three radicals, whether of the first or second class, transitive or intransitive, by giving the first radical $\text{ـ}^{\text{ء}}$, or $\text{ـ}^{\text{ء}}$ when the root has $\text{ـ}^{\text{ء}}$ and adding **نِيًا** for the termination. Take, for example, the transitive verb **دَسَسًا** of the first class, meaning, *to hold*. From this we have **دَسَسَانِيًا** *a holder*, or *one who holds*. Take the transitive verb **أَذْتًا** of the second class, denoting *to tempt*. By the same mode of formation we have **أَذْتَانِيًا** *a tempter*. When the verb is not transitive, the derived word partakes rather of the nature of an adjective than of a noun; e. g. from **تَجَدًا** *to be or become lean*, we have **تَجَدَانِيًا** *apt to become lean*. From **دَمِيًا** *to sleep*, comes **دَمِيَانِيًا** *one who sleeps*. This may be used in construction with or without a noun; e. g. **دَمِيَانِيًا لِنَاسٍ** *O sleeping man!* or, without a noun to agree with it, **دَمِيَانِيًا لَهُ صَبَدًا** *a sleeper in the grave*.

When a noun is derived from a verb used in both the first and second classes with different significations, the connection only can determine the meaning of the derivative. Thus, **سَلِمٌ**, when conjugated according to the first class, means *to squeeze, to escape*; and according to the second class, *to save*. The derivative **سَلِمَةٌ** may mean either *a squeezer, one who escapes, or a deliverer*.

In the ancient language, derivatives of this form and termination have often an abstract signification, as **تَبْجَانٌ** *destruction*; but this is rarely, if ever, the case in the modern. **كَدَانٌ**, from **كَدَا** *to rain*, is, however, sometimes used as equivalent to **صَبَدَا** *rain*; e. g. **دَنَا كَدَانٌ لَبِ لَشَى خِيَا** *there is much rain this year*. There may be other examples of this kind.

When the verb is not a regular one, the derivative is in some cases slightly different from the forms given above. In verbs with medial **ل** or **ـ**, as **فَلَا**, we have **ـ** for the second radical, and the derived noun is **فَلَانٌ**. **فَلَانٌ** has **فَلَانٌ** in Koordistan. In verbs with medial **د**, the derivative may be either regular, as **فَلَانٌ**, from **فَلَا**, or irregular, as **فَلَانٌ**. In verbs with final **ل**, **ـ** takes the place of **ل**, and the derivative is the same in form, whether the verb be of the first or of the second class. Thus from **فَلَا** we have **فَلَانٌ**, and from **فَلَا**, second class, **فَلَانٌ**. Verbs with final **د** are generally regular in forming the derivative, when of the first class; but when of the second class, as **فَلَا** *to assemble*, the derivative retains the **ـ**. We thus have **فَلَانٌ**. The derivative of the irregular verb **فَلَا** or **فَلَا** may be regular, but as spoken is **فَلَانٌ**. **فَلَا** and similar verbs are very regular; e. g. **فَلَانٌ**. **فَلَانٌ** and verbs which are inflected like it take **ـ**; e. g.

فَدَمِنَ ; دَمِنَ makes دَمِينًا , دَمِنَ makes دَمِينًا ,
 دَمِنَ makes دَمِينًا , دَمِنَ makes دَمِينًا .

It should be mentioned that these nouns, nearly or quite all, form a feminine in اِئ ; e. g. دَمِينًا , دَمِينًا . The distinction may be kept up in the plural. For instance, دَمِينًا males who read, دَمِينًا females who read: But this is not the common usage.

Care must be taken not to confound فَلَاحًا a worker, with فَلَاحًا work ; فَلَاحًا one who commands, with فَلَاحًا a commandment ; فَلَاحًا one who saves, with فَلَاحًا salvation ; فَلَاحًا a learner, with فَلَاحًا learning ; فَلَاحًا a burner, or one who burns, with فَلَاحًا fuel, etc.

The noun expressing the agent is occasionally formed by giving َ to each radical and adding a terminal ا . Thus, from وَصَدَّ to sing, is formed وَصَدَّ a singer ; from اَجَدَّ to braid, اَجَدَّ a braider ; from سَجَدَّ to reap, سَجَدَّ a reaper ; from سَدَدَّ to dig, سَدَدَّ a digger. These nouns do not allow َ with their first radical, as sometimes in the Ancient Syriac (Hoff. § 87, 11). They differ from those terminating in ا by denoting the habitual action or condition of the agent. Thus وَصَدَّ may mean, simply, one who sings on a particular occasion ; while وَصَدَّ denotes one who makes singing to some extent his business. Many verbs allow either form of derivative.

Sometimes the noun denoting the agent is formed by inserting ُ between the second and third radicals, and giving the first and last radicals َ , with a terminal ا . Thus we have, from قَتَلَ to kill, قَتَلًا a murderer ; قَتَلًا a slapjack, from قَتَلَ to be broad ; قَتَلًا a saviour, from قَتَلَ to save ; قَتَلًا a crower, a cock, from قَتَلَ to call.

No one verb, so far as recollected, admits of both the forms last given, although we find in Anc. Syriac **ܘܡܕܐܝܢܐ** and **ܘܡܕܐܝܢܐ**. This indeed is unnecessary, as, if both forms existed, each would be the synonym of the other.

These two kinds of derivatives in the modern language never have an abstract signification, and Hoffman, § 87, 12, probably is mistaken in saying that they have in the ancient, quoting **ܩܘܡܘܬܐ**, etc., in proof of it. We, however, translate **ܩܘܡܘܬܐ** by **ܩܘܡܘܬܐ** in Acts 7:10, as there is here little, if any, practical difference between *distressers* and *distresses*. The form with **ܐ** does not, in the modern, take $\frac{1}{2}$ with its first radical; nor is there any such distinction as in the ancient between **ܐܘܪܘܫܐܝܢܐ** a father, and **ܐܘܪܘܫܐܝܢܐ** a child.

Following the general analogy of the ancient language (Hoff. 87, 3), the modern forms many abstracts, from regular verbs of the first class, by giving the second radical $\frac{1}{2}$ and adding **ܐ** for the masculine and **ܐܐ** for the feminine termination. Thus, from **ܕܠܘܢܐ** to split, we have **ܕܠܘܢܐܐ**, **ܕܠܘܢܐܐܐ** splitting; from **ܩܘܘܬܐ** to cut, **ܩܘܘܬܐܐ**, **ܩܘܘܬܐܐܐ** cutting; from **ܫܠܘܢܐ** to plunder, **ܫܠܘܢܐܐ**, **ܫܠܘܢܐܐܐ**, plundering. Some verbs use either of these forms indifferently; as **ܐܠܘܢܐ**, **ܐܠܘܢܐܐ** perishing, destruction, from **ܐܠܘܢܐ** to perish; but one or the other is generally preferred. Thus, from **ܩܘܘܬܐ** to fight, we have **ܩܘܘܬܐܐ** fighting, but very rarely **ܩܘܘܬܐܐܐ**; from **ܠܘܘܢܐ** to marry, **ܠܘܘܢܐܐ** marrying, but not so often **ܠܘܘܢܐܐܐ**.

It is to be noted that, while the signification of the masculine and feminine forms, standing by themselves, is nearly or quite the same, their construction with other words is somewhat different. Thus, **ܠܘܘܢܐܐܐ ܩܘܘܬܐܐ** and **ܩܘܘܬܐܐܐ ܠܘܘܢܐܐܐ** convey the same idea, viz., for drinking water; and yet **ܠܘܘܢܐܐܐ** and **ܩܘܘܬܐܐܐ** cannot be interchanged in these expressions without doing violence to the idiom of the language.

In all cases the masculine form is the same with the infinitive after it has lost its prefix. Thus we have, from **لَعِنَ** to learn, **لَعْنَةٌ**; from **سَمِعَ** to hear, **سَمْعٌ**, etc. A careful examination of the various uses of this derivative, which will be explained in the Syntax, leads us to suppose that it is properly the infinitive itself.

NOTE.—This form is evidently traceable to the ancient infinitive. Schultens and some other grammarians speak of the ancient infinitive as taking this form (Hoff., p. 172, foot-note 2), which, if true, may throw light on the question. Moreover, this form is used in translating such expressions as **مَعْدٌ يَوْمًا** (modern **مَعْدًا يَوْمًا**), where **مَعْدٌ** is of course the infinitive. The infinitive is used in a way similar to the so-called verbal nouns in Turkish and Persian, which languages may be supposed to have exerted some, though perhaps slight, influence in moulding the Modern Syriac verb; e. g. **شَرِبَ** for drinking (Turkish); **بِرَايَ كَارِ كَرْدَنَ** for doing business (Persian). This will be farther discussed in the Syntax.

From verbs of the second class, an abstract noun is formed, which, when regular, takes $\text{ـ}^{\text{ء}}$ (or $\text{ـ}^{\text{ة}}$ when the root has $\text{ـ}^{\text{ة}}$) on the first radical, and $\text{ـ}^{\text{ة}}$ on the second radical (unless ـ follows, when the vowel is $\text{ـ}^{\text{ء}}$), with the termination **ا**. The derivative is of course feminine; e. g. from **أَكَلَ** to destroy is formed **أَكْلَةٌ** the act of destroying; while, as above, **أَكْلَةٌ**, from **أَكَلَ** to perish, signifies the consequences of the act, i. e. destruction. From **قَدَّمَ** to save, to complete, is formed **قَدَمَةٌ** the act of completing or saving; while **قَدَمَةٌ**, from **قَدَّمَ** to finish, denotes simply the end. From **مَوَّجَ** we have **مَوَّجَةٌ**; from **قَدَّمَ**, **قَدَمَةٌ**; from **حَدَّ**, **حَدٌّ**; from **سَوَّى**, **سَوْيَةٌ**; from **أَجَمَدَ** to assemble (tr.), **أَجْمَدَةٌ**; from **مَدَدَ**, **مَدَدَةٌ**; from **مَدَدَ**, **مَدَدَةٌ**; from **مَدَدَ**, **مَدَدَةٌ**. **نَسَدَ** also, in this, conforms to verbs of the second class, and makes **نَسَدَةٌ**.

NOUNS FROM FOREIGN LANGUAGES.

So many words have been introduced into Modern Syriac from the Turkish and Persian, the latter being often introduced through the Koordish, that at least an allusion should be made to them. Among these are nouns with the Turkish termination **جى** (جى), denoting the agent or worker; e. g. **دُصوَدَجى** a blacksmith, from **دُصوَد** iron; **دُصمَلَجى** a shoemaker, from **دُصمَل** a shoe; **كُدَدى** a mediator, from **كُد** an interval; **دُخوَجى** a combatant, from **دُخو** a contest. So, too, with the Persian termination **كُد** (كار); e. g. **دُصوَدَكُد** an artificer, from **دُصوَدَك** a master workman; **دُصوَدَكُد** a penitent, from **دُصوَدَك** repentance; **دُصوَدَكُد** a criminal, from **دُصوَدَك** a crime. Both these classes are employed as if genuine Syriac nouns, and may form abstracts in **مى**. Thus, we have **دُصوَدَكُدِمى** the business of a blacksmith; **دُصوَدَكُدِمى** repentance, etc.

We find also occasionally the Persian termination **دَد** (دار), denoting the keeper or possessor; e. g. **دُصوَدَدَد** a treasurer, from **دُصوَد** or **دُصوَد** treasure; **دُصوَدَدَد** a wise man, from **دُصوَد** wisdom; **دُصوَدَدَد** a merciful man, from **دُصوَد** mercy.

As in Persian and Turkish, the termination **سَن** (ستان) signifies *place*. Thus, **دُصوَدَسَن** Arabia; **دُصوَدَسَن** India; **دُصوَدَسَن** Europe, or the place of the Franks.

So too we find the Persian termination **دَن** (دان), signifying a vessel; as **دُصوَدَدَن** a pen-case, **دُصوَدَدَن** a tea-pot, **دُصوَدَدَن** a coffee-pot, etc.

There are other terminations more rarely heard, as in **دُصوَدَكُد** a goldsmith; **دُصوَدَكُد** a rich man; **دُصوَدَكُد** a garden-er; **دُصوَدَكُد** (Turkish) a native, from **دُصوَدَكُد** a place.

Perhaps it is not strange that in some instances the preceding terminations should be connected with purely Syriac

words, as they are sufficiently numerous in the spoken language to create a habit of annexing them without discrimination. The following is an example: **ܟܣܝܚܐ** a miller, instead of **ܟܣܝܐ**.

The Persian words **ܢܐ** *not*, and **ܒܝ** *without*, when prefixed to nouns and adjectives derived from that language, retain their original signification; e. g. **ܢܐ ܚܝܠܐ** *not well, unwell*; **ܒܝ ܕܢܐ** *boundless*.

NOTE 1.—It will be seen that, in some of the preceding terminations, **ܐ** has been dropped, as not being sounded in Syriac. **ܒܝ** has also generally been written **ܒܝ** rather than **ܒܝܐ**.

NOTE 2.—While many words taken from the Persian, Turkish, and perhaps other languages, have been barbarously mangled, some changes are made in them in accordance with the genius of the Syriac. Such are: 1st. The lengthening of the penult, which has always the accent; e. g. **ܫܦܩܬܐ** *grace*, Syriac **ܫܦܩܬܐ**. 2nd. The adding of **ܐ** as a termination; e. g. **ܒܝܬܐ** a picture, from the Persian **ܫܟܠ**. 3rd. The euphonic changes of a vowel in consequence of this termination; e. g. **ܕܫܐܠܐ** a melon-field, instead of **ܕܫܐܠܐ**. 4th. The substitution of **ܦ** for the *f*- sound wherever it occurs.

NOTE 3.—Notwithstanding the multitude of foreign words introduced into Modern Syriac (of which many more are nouns than verbs, as is the case in the ancient language, and as we should naturally expect), it is worthy of remark that the language has preserved in a good degree its identity, and its own grammatical structure. There are indeed cases where, for instance, the Turkish perfect participle is dragged bodily into a Syriac sentence. Thus, **ܕܫܐܠܐ ܕܫܐܠܐ** he became injured. So, too, the Persian **ܢܝܫܬܐ** *there is not*, which the Nestorians use to express annihilation; e. g. **ܕܫܐܠܐ ܕܫܐܠܐ** he became annihilated, or he vanished. These liberties, however, are not very common; and it may safely be affirmed that the Modern Syriac has in this respect fared better than the Ancient did at one period, from the influx of Greek idioms. We never find such a mingling of languages, to take an example from Sir William Jones, as “The true *lex* is *recta ratio*, conformable *naturæ*, which, by commanding, *vocet ad officium*, by forbidding, a *fraude deterreat*.”

NOTE 4.—We have been obliged to introduce a number of words from the English. We, however, first draw on the Modern Syriac, so far as in the current meaning of its words, or by accommodation, it will serve our purpose. In case we meet with difficulty there, we go to the Ancient, which has been very useful in furnishing us with scientific and other terms; next, to the Persian or Turkish, the former having the preference, as being by far the more cultivated of the two; and, last of all, to our own language. If this is not always the rule, it always ought to be.

COMPOSITION OF NOUNS.

The Modern Syriac, like the Ancient and the Hebrew, does not favor the extensive use of compound words. The influence which the study of the Greek by the Nestorians had on their language has long since passed away; and though some of the compounds formed in imitation of the Greek are still retained, there is no tendency to increase the number. As examples of the compound nouns now in use may be mentioned, **ܐܝܘܒܐ** *ivory*; **ܕܘܒܐܘܢܐ** *an echo*, literally *the daughter of the voice*; **ܕܘܒܐܘܢܐ** *a thimble*, literally *the daughter of the finger*; **ܕܘܒܐܘܢܐ** *black-faced*, i. e. *guilty*; **ܕܘܒܐܘܢܐ** *white-faced*, i. e. *innocent*. Compound nouns and adjectives have also been introduced somewhat from other languages; e. g. **ܕܘܒܐܘܢܐ** *bad color*; **ܕܘܒܐܘܢܐ** *a boundary*; and **ܕܘܒܐܘܢܐ** *a cellar*; all of which are from the Persian.

ADJECTIVES.

Adjectives undergo a change of termination, corresponding with the change of gender and number.

GENDER.

Adjectives which are purely Syriac, and indeed nearly all which end in **ܐ**, form the feminine singular by changing this termination into **ܐܐ**; e. g. **ܕܘܒܐܘܢܐ** *beautiful*, the feminine of which is **ܕܘܒܐܘܢܐܐ**; **ܕܘܒܐܘܢܐ** *small*, feminine **ܕܘܒܐܘܢܐܐ**.

A few adjectives ending in ܐ form their feminine by changing ܐ into ܐ. Thus, we have ܘܕܐ, feminine ܘܕܐ; ܘܕܐ *blind*, feminine ܘܕܐ; ܘܕܐ *dumb*, feminine ܘܕܐ; ܘܕܐ *bold*, feminine ܘܕܐ; ܘܕܐ *energetic*, fem. ܘܕܐ. See what is said of ܘܕܐ, etc., where the gender of nouns is treated of.

The masculine and feminine plural are the same.

N U M B E R.

The plural of adjectives is generally formed, like that of regular nouns, by changing the vowel ܐ of the last syllable into ܐ, and writing the two dots called s'amee above the word.

There are some adjectives which do not admit of variation, either as regards gender or number; such as ܘܕܐ *good*, ܘܕܐ *late*, ܘܕܐ *straight*, ܘܕܐ *necessary* or *proper*, etc. These are usually borrowed from other languages, and do not end in ܐ.

C A S E.

Adjectives in Modern Syriac undergo no change of case.

C O M P A R I S O N.

Adjectives are not compared by a change of termination, as in English, Persian, and many other languages. To express in Modern Syriac the idea: "This is larger than that," we use the phrase ܘܕܐ ܘܕܐ *this from that is great*. "That is smaller than this," is expressed by the words ܘܕܐ ܘܕܐ, the literal translation of which is *that from this is small*; ܘܕܐ being used like *than* in English, as in other Shemitish languages.

A comparison is also frequently made by prefixing ܘܕܐ or ܘܕܐ to the adjective, when the idea is that of *excess*; as ܘܕܐ ܘܕܐ *I am stronger than thou*. So

ܘܚܝܘܢ and ܘܚܝܘܢ in Anc. Syr., and יוֹתֵר rarely in Hebrew. The superlative degree is expressed in several different methods:

1. By the article prefixed, when the connection shows what is intended. Thus, in speaking of a family, we may say ܘܚܝܘܢ ܘܚܝܘܢ ܘܚܝܘܢ *he is the small one*, i. e. the smallest. Compare the Hebrew (Nordh. § 790). In the Ancient Syriac, even the article or pronoun may be dispensed with. See 1 Sam. 16 : 11, Gen. 42 : 13. So also rarely in the Modern, as Matt. 22 : 36.

2. By the use of ܘܚܝܘܢ, ܘܚܝܘܢ, or ܘܚܝܘܢ; e. g. ܘܚܝܘܢ ܘܚܝܘܢ *he is the best of them*, literally, *from all of them he is good*. So for ܘܚܝܘܢ we may substitute ܘܚܝܘܢ, or for ܘܚܝܘܢ, ܘܚܝܘܢ; e. g. ܘܚܝܘܢ ܘܚܝܘܢ *from them he is good*. This, it will be seen, is properly the comparative form. See ancient usage in Matt. 13 : 32.

3. The superlative is sometimes formed, as in the cognate languages, when a word is repeated and put into what we may call the genitive plural; e. g. ܘܚܝܘܢ ܘܚܝܘܢ *Holy of holies*; ܘܚܝܘܢ ܘܚܝܘܢ *heaven of heavens*; ܘܚܝܘܢ ܘܚܝܘܢ (anc. ܘܚܝܘܢ ܘܚܝܘܢ) *servant of servants*; ܘܚܝܘܢ ܘܚܝܘܢ (ancient ܘܚܝܘܢ ܘܚܝܘܢ) *King of kings*.

4. A kind of superlative is formed by adding ܘܚܝܘܢ or ܘܚܝܘܢ to the positive; e. g. ܘܚܝܘܢ ܘܚܝܘܢ or ܘܚܝܘܢ ܘܚܝܘܢ *very minute*. Sometimes both are used together, to increase the intensity; e. g. ܘܚܝܘܢ ܘܚܝܘܢ ܘܚܝܘܢ *exceedingly minute*.

DERIVATION OF ADJECTIVES.

1. Adjectives are formed by changing the final ܘܚܝܘܢ of nouns into ܘܚܝܘܢ, or, when they do not end in ܘܚܝܘܢ, by adding ܘܚܝܘܢ; e. g. ܘܚܝܘܢ *bright*, from ܘܚܝܘܢ *light*; ܘܚܝܘܢ *watery*, from ܘܚܝܘܢ *water*; ܘܚܝܘܢ *powerful*, from ܘܚܝܘܢ *power*; ܘܚܝܘܢ *mighty*,

from **ܕܘܢܐ** *might*; **ܕܘܢܐ ܘܫܐ** *dusty*, from **ܘܫܐ** *dust*. This class of adjectives is very numerous.

2. They are formed by changing the termination **ܐ** into **ܐܐ** or **ܐܐܐ**; e. g. from **ܫܠܘܡܐ** *peace*, **ܫܠܘܡܐܐ** *peaceful*; from **ܫܡܝܐ** *heaven*, **ܫܡܝܐܐ** *heavenly*; from **ܕܢܐ** *earth*, **ܕܢܐܐ** *earthly*.

3. They are formed by changing the termination of adjectives into **ܐܐܐܐ**. Thus, from **ܪܘܒܐܐ** *red*, we have **ܪܘܒܐܐܐܐܐ** *ruddy*; from **ܫܘܒܐܐ** *black*, **ܫܘܒܐܐܐܐܐ** *blackish*.

4. Diminutives, which are often terms of endearment, are formed from adjectives in the same way as from nouns; e. g. **ܘܠܘܕܐܐܐ**, from **ܘܠܘܕܐ** *small*; **ܘܠܘܕܐܐܐܐ**, used as a noun, *little beauty*, from **ܘܠܘܕܐܐ** *beautiful*; **ܕܘܒܐܐܐ**, from **ܕܘܒܐܐ** *minute*, etc.

5. A great number of perfect participles, belonging to intransitive verbs of the first class, are used as adjectives in both genders and numbers: **ܘܫܐܐܐܐ** *decayed*, from **ܘܫܐܐ** *to decay*; **ܫܘܒܐܐܐܐ** *sick*, from **ܫܘܒܐܐܐ** *to sicken, be sick*; **ܫܘܒܐܐܐܐܐ** *thick, stubborn*, from **ܫܘܒܐܐܐ** *to be thick, stubborn*; **ܕܘܒܐܐܐ** *pure*, from **ܕܘܒܐܐܐ** *to be or become pure*; **ܫܘܒܐܐܐܐܐ** *sweet*, from **ܫܘܒܐܐܐܐܐ** *to be or become sweet*. So is it in Anc. Syr. to a more limited extent (Hoff. § 87, 10).

Sometimes the adjective is distinguished from the participle by taking **ܐ** over its first radical; e. g. **ܕܘܒܐܐܐܐܐ** *lean*, from **ܕܘܒܐܐܐܐ** *to be or become lean*; while the participle is **ܕܘܒܐܐܐܐܐ**; **ܕܘܒܐܐܐܐܐܐ** *pleasant*, from **ܕܘܒܐܐܐܐܐܐ** *to be pleasing to*; the participle is **ܕܘܒܐܐܐܐܐܐܐ**; **ܕܘܒܐܐܐܐܐܐܐ** *soft*, from **ܕܘܒܐܐܐܐܐܐܐ** *to be or become soft*; participle **ܕܘܒܐܐܐܐܐܐܐ**; **ܕܘܒܐܐܐܐܐܐܐܐ** *idle or vain*, from **ܕܘܒܐܐܐܐܐܐܐܐ** *to be or become idle or vain*; participle **ܕܘܒܐܐܐܐܐܐܐܐܐ**. Compare, in Anc. Syr., **ܕܘܒܐܐܐܐܐܐܐܐܐ** and **ܕܘܒܐܐܐܐܐܐܐܐܐܐܐܐ**.

In both these classes of verbal adjectives, the signification sometimes differs from that of the root; e. g. **سَبِيءٌ**, which often means *slow*, from **سَبَّأ** to rest, be quiet.

6. Adjectives denoting quality are formed from verbs, just as one class of nouns denoting the agent, by inserting **و** between the second and third radicals and giving **ـ** to the first and last; e. g. **لَدِيءٌ** apt to learn, from **لَدِيَ** to learn; **سَرِيءٌ** swift, from **سَرِيَ** to run; **دَدِيءٌ** passionate, from **دَدِيَ** to be or become "angry; **سَمِيءٌ** sour, from **سَمِيَ** to be or become sour; **سَدِيءٌ** skittish, from **سَدِيَ** to be or become skittish.

The same word is frequently used both as a noun and an adjective; but this gives rise to no new forms, and it is easy to know in a particular case whether the word is used as an adjective, by the connection.

NUMERALS.

1. *Cardinals*.—These are so nearly like the cardinals of the ancient language, that they may be readily recognised. A list of them is given below, as they are used in Oroomiah, and printed in our books.

سَدِيءٌ one.	بِحْدِيءٌ eleven.	دَسَدِيءٌ twenty-one.
دَوِيءٌ two.	دَدَدِيءٌ twelve.	دَدَسَدِيءٌ twenty-two.
ثَلَاثِيءٌ three.	دَدَدَلِيءٌ thirteen.	ثَلَاثِيءٌ thirty.
رَبْعِيءٌ four.	رَبْعِيءٌ fourteen.	رَبْعِيءٌ forty.
خَمْسِيءٌ five.	خَمْسِيءٌ fifteen.	خَمْسِيءٌ fifty.
سِتِّيءٌ six.	سِتِّيءٌ sixteen.	سِتِّيءٌ sixty.
سَبْعِيءٌ seven.	سَبْعِيءٌ seventeen.	سَبْعِيءٌ seventy.
ثَمَانِيءٌ eight.	ثَمَانِيءٌ eighteen.	ثَمَانِيءٌ eighty.
تِسْعِيءٌ nine.	تِسْعِيءٌ nineteen.	تِسْعِيءٌ ninety.
عَشْرِيءٌ ten.	عَشْرِيءٌ twenty.	عَشْرِيءٌ one hundred.

ܕܘܫܘܥܐ two hundred.	ܫܘܒܘܬܐ seven hundred.
ܫܘܠܘܫܐ three hundred.	ܫܘܒܘܬܐܘܫܘܥܐ eight hundred.
ܕܘܪܘܫܘܥܐ four hundred.	ܫܘܒܘܬܐܘܫܘܥܐܘܫܘܥܐ nine hundred.
ܫܘܠܘܫܘܫܐ five hundred.	ܫܘܒܘܬܐܘܫܘܥܐܘܫܘܥܐܘܫܘܥܐ one thousand.
ܫܘܠܘܫܘܫܐܘܫܘܥܐ six hundred.	

NOTE.—In the mountains of Koordistan the cardinals still more closely resemble those anciently used. From one to ten inclusive they have both the masculine and feminine genders; and in some of them, the same apparent anomaly exists as in the Ancient Syriac and the Hebrew (Hoff. § 99, 1, and Nordh. § 611), of masculine numerals joined with feminine nouns, and feminine numerals with masculine nouns. A few are given as a specimen :

Fem.	Masc.	Fem.	Masc.
ܫܘܒܘܬܐ	ܫܘܒܘܬܐ	ܫܘܒܘܬܐ	ܫܘܒܘܬܐ
ܕܘܫܘܥܐ	ܕܘܫܘܥܐ	ܕܘܫܘܥܐ	ܕܘܫܘܥܐ
ܫܘܠܘܫܐ	ܫܘܠܘܫܐ	ܫܘܠܘܫܐ	ܫܘܠܘܫܐ
ܕܘܪܘܫܘܥܐ	ܕܘܪܘܫܘܥܐ	ܕܘܪܘܫܘܥܐ	ܕܘܪܘܫܘܥܐ
ܫܘܠܘܫܘܫܐ	ܫܘܠܘܫܘܫܐ	ܫܘܠܘܫܘܫܐ	ܫܘܠܘܫܘܫܐ

The expressions *ܫܘܒܘܬܐܘܫܘܥܐ*, *ܫܘܠܘܫܐܘܫܘܥܐ*, *ܕܘܪܘܫܘܥܐܘܫܘܥܐ*, etc., like *ܫܘܒܘܬܐܘܫܘܥܐܘܫܘܥܐܘܫܘܥܐ*, etc., in Anc. Syr., denote, respectively, *double*, *triple*, *quadruple*, etc. So we have also *ܕܘܫܘܥܐܘܫܘܥܐ* twice as much; *ܫܘܠܘܫܐܘܫܘܥܐ* three times as much. *ܕܘܫܘܥܐܘܫܘܥܐܘܫܘܥܐ*, etc., denote the fractions *one half*, *one third*, *one fourth*, etc. The words *ܫܘܠܘܫܐܘܫܘܥܐ*, *ܕܘܪܘܫܘܥܐܘܫܘܥܐ*, etc., seem to have become obsolete.

The Modern Syriac uses the Persian word *ܕܘܫܘܥܐ* (تاس) *time*, to express *once*, *twice*, *thrice*, etc. Thus, *ܕܘܫܘܥܐܘܫܘܥܐ*, *ܫܘܠܘܫܐܘܫܘܥܐ*, just as we find *ܘܫܘܥܐ* in the Ancient Syriac. Sometimes the word *ܕܘܫܘܥܐ* *a foot*, is used; e. g. *ܕܘܫܘܥܐܘܫܘܥܐ*, *ܕܘܫܘܥܐܘܫܘܥܐ*. So in Hebrew *ܕܘܫܘܥܐܘܫܘܥܐ*. So, too, *ܕܘܫܘܥܐ* (سفر)

a journey; e. g. **لَمَّا سَكَنَ قَبْلَ دِمْدِيمٍ**, *this time* (literally *journey*) *I slept well*. The Persian word **دُخْت** (کرت) is sometimes used in the same way.

NOTE.—It has been supposed that the above mentioned use of the word *foot* in these languages is derived from the beat of the foot in music. This is probably a mistake. It is applied to travelling, and not to other things. Thus, we may say “I came two feet,” i. e. two times; but not “I read two feet.” So in the Turkish, they say “I came two roads,” with the same signification. **سَكَنَ**, as noted above, is used in a more extended sense.

The cardinals also take suffixes; as, for example, **دَفْ** or **دَفْ** both of us; **دَفْ**, **دَفْ** both of you; **دَفْ**, **دَفْ** both of them; **دَفْ** all three of us; **دَفْ** all three of you; **دَفْ** all three of them. Similar forms are used up to **دَفْ**, inclusive, and are nearly the same in Oroomiah and Koordistan. It may be remarked here that *all of us* is expressed by **دَفْ** or **دَفْ**; *all of you*, by **دَفْ**, **دَفْ**, etc.

Distributives, as in Anc. Syr., are formed by a repetition of the cardinal numbers; e. g. **دَفْ دَفْ** *two by two*, etc., though they are now often connected with **دَفْ**, as, **دَفْ دَفْ**. So in Hebrew (Nordh. § 947).

2. *Ordinals*.—The original termination, which, added to the cardinal, made it an ordinal, has been lost in Oroomiah, with a single exception. This is **دَفْ** masc., **دَفْ** fem., denoting *first*. Sometimes we use others, as in the gram. term **دَفْ** *third person*; but they are taken from the ancient rather than from the current usage. The other ordinals are formed by prefixing **دَفْ** to the cardinal. Thus, **دَفْ** *the third village*; **دَفْ** *the tenth line*. This was also used in the ancient language: Matt. 16: 21.

The names of the days of the week are as follows :

سَمْعَان	Sunday.	ثُورِسْمَان	Thursday.
دَسْمَان	Monday.	خَمِيس	Friday.
ثَانِي	Tuesday.	سَبْت	Saturday.
(أَدْنَانِي) دَسْمَان	Wednesday.		

In Koordistan, Tuesday is **ثَانِي**. The names of the other days are the same.

A D V E R B S.

The ancient termination **ن** of adverbs is still occasionally retained in our books, and is heard more or less in Koordistan, but is not at all used in common conversation in Oroomiah. Many of the adverbs and adverbial expressions given below are identical with those in the Ancient Syriac, while many others are of more recent origin, or borrowed from other languages. An attempt is made to classify them; but such an attempt must always be somewhat unsatisfactory, as the same adverb in one connection may be an adverb of place, in another, of time, etc.

M. signifies that the adverb is used only in the mountains; P., that it is of Persian, T., that it is of Turkish, and K., that it is of Koordish, origin; A., that it is from the Ancient Syriac; Ar., that it is from the Arabic. As might be expected, many of these have been modified and corrupted.

1. *Adverbs of Place and Order.*

أَيْنَ	where? where.	أَسْفَل	below, beneath.
أَيْنَ	A. whither? whither.	أَسْفَل	A. downwards.
أَيْنَ	whence? whence.	أَخْفَى	A. behind.
هِنَا	here.	أَخْفَى	A. backwards.
أَيْنَ	A. hither, here.	أَسْفَل	A. within.
هِنَا	hence.	أَسْفَل	A. this way.

לְשׁוֹן אֲחֵרָה	A. that way.	בְּרִשְׁתּוֹ	A. first.
לְבַד	A. without.	רָחוֹק	} far.
לְעֵלְיוֹת	} up, above.	מֵרָחוֹק	
לְעֵלְיוֹת		A. upwards.	רָחוֹק מֵרָחוֹק
בְּקִרְבָּן	A. in the midst.	שָׁמָּה	} there, thither
בְּעֵלְיוֹת	A. near.	שָׁמָּה	
לְפָנֶיךָ	A. before.	שָׁמָּה	} yonder.
לְפָנֶיךָ	A. forwards.		

2. Adverbs of Time.

עַתָּה	now.	אַחֲרָיִךְ	after.
עַד עַתָּה	until now.	אַחֲרָיִךְ	after.
מֵעַתָּה	henceforth.	מֵעַתָּה	} A. after.
מֵעַתָּה לְעַד אֲחֵרָה	henceforth.	אַחֲרָיִךְ	
מֵעַתָּה לְפָנֶיךָ	before now.	אַחֲרָיִךְ	afterwards.
הַיּוֹם	A. to-day.	שָׁנָה אֶחָדָה	last year, next year.
אָז	} then.	בְּעֵלְיוֹת	in the evening.
מֵעַתָּה		P. from that time.	רַב־רַב
אָז	(εἰτα) then, there-upon.	מֵרָחוֹק	P. long ago.
לְעֵלְיוֹת	A. to-night.	הִנֵּנִי	behold me here.
מֵעַתָּה	} when? when.	בְּעֵלְיוֹת	P. late.
עַד מֵעַתָּה		A. how long?	בְּעֵלְיוֹת
מֵעַתָּה	} A. at what time?	עַתָּה	M. now.
OR מֵעַתָּה			לְפָנֶיךָ

(as vulgarly spoken)

שׁוֹמֵר	P. never, ever.	מֵבִיא	} A. again.
עַד	A. until.	מֵבִיא	
עַתָּה	P. { now, while as yet.	מֵבִיא	
מֵבִיא	first.	מֵבִיא	M. again.
עַד	P. always.	מֵבִיא	A. suddenly.
עַד	A. { while, while as yet.	מֵבִיא	P. & T. suddenly.
עַתָּה	A. { at that time, then.	מֵבִיא	A. slowly.
הִנֵּה	there he is.	מֵבִיא	A. & P. { many times, often.
עַתָּה	} a little (time).	מֵבִיא	A. { to-morrow, yes- terday.
עַתָּה		presently.	מֵבִיא
מֵבִיא	} A. & P. sometimes.	מֵבִיא	} A. before.
מֵבִיא		sometimes.	
מֵבִיא	A. at last.	מֵבִיא	} before.
מֵבִיא	A. { how often, as often.	מֵבִיא	
מֵבִיא	A. & P. { how often? how often.	מֵבִיא	before now.
מֵבִיא	A. { when, while, etc.	מֵבִיא	A. at first.
מֵבִיא	M. a little (while).	מֵבִיא	} A. at first.
מֵבִיא	at dawn.	מֵבִיא	
		מֵבִיא	A. { yesterday, to-morrow.

3. Adverbs of Manner and Quality.

מְאֵד	A. especially.	מְאֵד	only.
מְאֵד	so much.	מְאֵד	P. finally, in a word.
מְאֵד	T. topsy-turvy.	מְאֵד	} A. more, again.
מְאֵד	A. also.	מְאֵד	
מְאֵד	T. (hand by hand) quickly.	מְאֵד	M. more; again.
		מְאֵד	A. as, like as.

- | | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p> זֵכֶּךָ T. only.
 הֲיָנִי { (when one is called)
 } here I am.
 עַתָּה P. { then, now then,
 } therefore.
 אֲנִי, אֲנִי P. more.
 בְּלִי שִׁבְעָה P. doubtless.
 בְּלִי שִׁבְעָה T. scarcely.
 אֲנִי P. perhaps.
 אֲנִי K.M. freely.
 אֲנִי P. enough.
 אֲנִי }
 אֲנִי } P. together.
 כִּי { (vulgar כִּי)
 } how? like as.
 וְעַתָּה T. evenly, correctly.
 וְעַתָּה P. truly.
 אֲנִי A. yes (אֲנִי).
 אֲנִי P. in vain.
 וְעַתָּה P. quietly, gently.
 אֲנִי } so, thus.
 אֲנִי } so much.
 אֲנִי } A. so, thus.
 אֲנִי } so much.
 אֲנִי P. { certainly (vul-
 } garly אֲנִי).
 אֲנִי P. at all, not at all. </p> | <p> אֲנִי P. also.
 אֲנִי K.M. so many.
 אֲנִי P. easily.
 אֲנִי K.M. in vain, freely.
 אֲנִי P. exactly.
 אֲנִי so, thus.
 אֲנִי P. more.
 אֲנִי K.M. certainly.
 אֲנִי A. at last.
 אֲנִי A. at last.
 אֲנִי } together.
 אֲנִי } A. together.
 אֲנִי T. freely, in vain.
 אֲנִי a little.
 אֲנִי a very little.
 אֲנִי P. in short.
 אֲנִי } let it not be so.
 אֲנִי } A. let it not be so.
 אֲנִי A. badly.
 אֲנִי M. why?
 אֲנִי A. would that.
 אֲנִי { yes (to a question
 } put negatively).
 אֲנִי P. certainly, truly.
 אֲנִי P. to wit, namely. </p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

חַיְכֵידָה	K. quite, completely.	מָדָה	why?
וֵה	not.	מָדָה	why?
מָדָה	quite, completely.	לָמַד	AR. hard.
מָדָה	A. { how much, how many? }	מָדָה	M. quite.
לֹא	A. no, not.	לֹא	AR. never, not at all.
לֵמַד	let it be so.	מָדָה (מָדָה)	peradventure.
מָדָה	P. truly.	מָדָה	A. much.
מָדָה	P. unless.	מָדָה	P. with ease.
מָדָה	A. verily.	מָדָה	P. perfectly.
מָדָה	M. how? how.	מָדָה לֵמַד	P. A. after a sort.
מָדָה מָדָה	{ together (vulgar מָדָה מָדָה) }	מָדָה	T. would that.
מָדָה	quietly.	מָדָה	truly.
מָדָה מָדָה	A. very quietly.	מָדָה מָדָה	A. in truth.
מָדָה	A. badly, ill.	מָדָה	P. about, nearly.
מָדָה	K. well.		

Remarks.

The preceding list of adverbs and adverbial expressions might no doubt be extended, especially by noting down adjectives used in an adverbial sense, such as **לָמַד** *lightly*, **מָדָה** *heavily*, etc. On the other hand, there are no doubt words in the preceding list which are not adverbs, and which are classed here, partly for convenience, and partly because other grammarians have placed them here. Indeed, without a most careful attention to derivation, one can hardly arrive at certainty on this point. We should not criticise a Latin grammarian for calling *utinam* an adverb, but we should hardly consider the corresponding *would that* as an adverb. The ancient **מָדָה** (מָדָה) is no doubt a verb, and yet, as at present used, partakes more of the nature of an adverb. It is spoken, as given above, **מָדָה** or **מָדָה**.

The Nestorians have no adverbs for *almost*, *too much*, *too far*, etc. *Almost* is expressed by a circumlocution. Thus, if we wish to say "he almost died," we use the phrase **ܘܨܘܕܘܢܐ ܕܡܘܬܐ ܕܘܫܘܪܐ**, literally, *a little remained that he should die*. So if we wish to say "too much," we say **ܘܨܘܕܘܢܐ ܕܡܘܬܐ ܕܘܫܘܪܐ** *more than is necessary* or *proper*. Next, whether an adjective or adverb, is expressed indirectly, some additional words being supplied to give definiteness to the meaning. In hearing a class recite, if we wish to call on the next, we say **ܘܨܘܕܘܢܐ ܕܡܘܬܐ ܕܘܫܘܪܐ** *that other*. *Next week* is **ܘܨܘܕܘܢܐ ܕܡܘܬܐ ܕܘܫܘܪܐ** *the coming week*. *Last week* is **ܘܨܘܕܘܢܐ ܕܡܘܬܐ ܕܘܫܘܪܐ** *the week that (just) passed*. In the same way we can express *last month*, *last year*, etc.; though for the latter there is the word **ܘܨܘܕܘܢܐ**.

Some of these adverbs in common conversation are abbreviated, as is the case with words in all languages. Thus, **ܘܨܘܕܘܢܐ** *where is he?* becomes **ܘܨܘܕܘܢܐ**. **ܘܨܘܕܘܢܐ ܕܡܘܬܐ ܕܘܫܘܪܐ** *henceforth* (literally, *from now to after it*) becomes **ܘܨܘܕܘܢܐ**. So too, **ܘܨܘܕܘܢܐ ܕܡܘܬܐ ܕܘܫܘܪܐ** *thenceforth* (literally, *from then to after it*). These might with propriety be written with final **ܐ**.

A word of explanation is necessary in regard to the adverbial expressions **ܘܨܘܕܘܢܐ** and **ܘܨܘܕܘܢܐ**. **ܘܨܘܕܘܢܐ** and **ܘܨܘܕܘܢܐ** are properly prepositions, and have the suffix-pronouns connected with them. Thus, to express the idea "I am going backwards," we should say **ܘܨܘܕܘܢܐ ܕܡܘܬܐ ܕܘܫܘܪܐ**, literally, *I am going towards after me*, i. e. backwards. So we say **ܘܨܘܕܘܢܐ ܕܡܘܬܐ ܕܘܫܘܪܐ** *I am going towards after you*. The usage is the same in regard to **ܘܨܘܕܘܢܐ**. It is only when the nominative and the suffix-pronoun refer to the same person, that the expression can be called adverbial. Compare the use of **ܘܨܘܕܘܢܐ** and **ܘܨܘܕܘܢܐ** in the ancient language. (See John 18 : 6, Lam. 1 : 8, Jer. 7 : 24, etc.). Instead of using the suffixes, we have sometimes written **ܘܨܘܕܘܢܐ** and **ܘܨܘܕܘܢܐ**; and these are heard more or less among the people.

ܘܨܘܕܘܢܐ sometimes takes suffixes, as in the phrase **ܘܨܘܕܘܢܐ ܕܡܘܬܐ ܕܘܫܘܪܐ** *he got wet until his here*, i. e. up to a place indicated by the hand. So does **ܘܨܘܕܘܢܐ**; e. g. **ܘܨܘܕܘܢܐ** *enough for you*.

PREPOSITIONS.

It will be sufficient in this sketch of Modern Syriac grammar to give a list of the most common prepositions, and expressions equivalent to the prepositions of other languages. They are as follows :

$\left. \begin{array}{l} \text{ܐܢܝܢܐ} \\ \text{ܡܢܢܐ} \end{array} \right\} \text{A.}$	according to.	(ܩ) ܕܡܢܐ	A. in the midst of.
$\left. \begin{array}{l} \text{ܐܢܝܢܐ} \\ \text{ܡܢܢܐ} \end{array} \right\} \text{A.}$	according to.	(ܩ) ܕܡܢܐ	M. beside.
$\left. \begin{array}{l} \text{ܐܢܝܢܐ} \\ \text{ܡܢܢܐ} \end{array} \right\} \text{A.}$	(equivalent to ܡܢܢܐ, not much used).	ܩ	A. of.
(ܩ) ܕܡܢܢܐ	A. around.	ܕܡܢܐ	A. without.
ܡܢܢܐ	A. in, by means of, etc.	(ܩ) ܕܡܢܐ	beside, by the side of.
ܡܢܢܐ	in, by, etc.	(ܩ) ܕܡܢܐ	A. P. $\left\{ \begin{array}{l} \text{against, oppos-} \\ \text{ed to.} \end{array} \right.$
(ܩ) ܕܡܢܐ	A. along by.	ܡܢܢܐ	$\left\{ \begin{array}{l} \text{from (pronounced} \\ \text{ham).} \end{array} \right.$
$\left. \begin{array}{l} \text{ܡܢܢܐ} \\ \text{ܡܢܢܐ} \end{array} \right\} \text{M.}$	along by.	ܡܢܢܐ	A. until.
ܡܢܢܐ	P. without.	(ܩ) ܕܡܢܐ	A. around.
$\left. \begin{array}{l} \text{ܡܢܢܐ} \\ \text{ܡܢܢܐ} \end{array} \right\} \text{A.}$	about, con- cerning.	ܡܢܢܐ	M. for.
(ܩ) ܕܡܢܐ	for the sake of.	ܡܢܢܐ	A. to.
$\left. \begin{array}{l} \text{ܡܢܢܐ} \\ \text{ܡܢܢܐ} \end{array} \right\} \text{A.}$	between, in the midst of, includ- ing.	ܡܢܢܐ	towards.
(ܩ) ܕܡܢܐ	$\left\{ \begin{array}{l} \text{in regard to,} \\ \text{concerning.} \end{array} \right.$	ܡܢܢܐ	towards, up to, near.
(ܩ) ܕܡܢܐ	T. among.	ܡܢܢܐ	towards, up to, near.
(ܩ) ܕܡܢܐ	A. P. over against.	ܡܢܢܐ	$\left\{ \begin{array}{l} \text{away from (French} \\ \text{d'avec).} \end{array} \right.$
$\left. \begin{array}{l} \text{ܡܢܢܐ} \\ \text{ܡܢܢܐ} \end{array} \right\} \text{A.}$	after.	ܡܢܢܐ	A. under.
$\left. \begin{array}{l} \text{ܡܢܢܐ} \\ \text{ܡܢܢܐ} \end{array} \right\} \text{A.}$	after.	ܡܢܢܐ	A. to the other side.
ܡܢܢܐ	P. except.	ܡܢܢܐ	A. from (vulg. <i>with</i>).
ܡܢܢܐ	A. inside of.	(ܩ) ܕܡܢܐ	Ar. instead of.
		ܡܢܢܐ	P. except.

(א) מִן } מִן } מִן }	A. instead of.	(ב) מִן } מִן } מִן }	A. near. before. away from.
(ב) מִן } מִן }	P. on account of.	(ב) מִן } מִן }	A. about, in regard to.
מִן } מִן }	on, upon, etc.	מִן } מִן }	except.
מִן } מִן }	A. { off from, away from.	מִן } מִן }	except.
מִן }	A. with.	מִן }	except.
מִן }	A. above.	מִן }	A. under.
(ב) מִן }	A. in the middle of.	מִן }	A. away from under.
מִן }	for.		

Remarks.

א, **ב**, and **ב** never, as in the ancient language (e. g. **מִן**, **מִן**, etc.), take a vowel. Several prepositions are frequently joined together, especially if one of them is **מִן**. These prepositions, in accordance with the analogy of the ancient language, receive suffixes, and are also followed by the separable pronouns, as in the expression **מִן** **מִן** **מִן** *I asked from (of) him.*

A number of the prepositions, when joined with nouns, require **א**, **ב**, or **מִן** after them, and may be considered in such cases as having a doubtful claim to a place among prepositions. When they take suffixes, however, these are dispensed with; e. g. **מִן** **מִן** *he rose against us*; **מִן** **מִן** *he rose against Simon.* In the last example, **א** is required. Those prepositions which occasionally thus employ **א**, **ב**, or **מִן**, have one of these placed after them in a parenthesis in the above list. **מִן** is connected with its suffix by **ב** as sliding letters; e. g. **מִן** **מִן** *on our account.* So **מִן** and **מִן**, by **ב**; e. g. **מִן** *towards thee.*

מִן, **מִן**, etc., are often pronounced *ullit*, *minit*, etc. The following is probably the explanation of it. The Ancient Syriac

CONJUNCTIONS.

אִם P. if.	בְּגלל A. in that, because.	אוֹר or.
וְגם A. also.	לְבַד nevertheless.	אִם either.
כִּי A. as.	לְכֵן P. then, therefore.	בְּגלל P. because.
לְכֵן but.	כִּי A. { that, in order that; (sometimes <i>because</i> , as John 4 : 22).	לְכֵן A. { yet, but yet.
לְכֵן A. but (<i>ἀλλά</i>).	לְכֵן A. that not, lest.	מִן A. than.
אִם A. if.	לְכֵן T. also.	בְּגלל P. because.
לְכֵן A. { if not, un- less.	וְגם P. also.	לְכֵן T. although.
אִם A. although.	וְגם A. and.	בְּגלל { for that, in order that.
לְכֵן AR. T. { but, but yet.	לְכֵן K. also.	

INTERJECTIONS.

It should be understood that these interjections are not all classical, and that some of them may be called vulgar. But they are most of them in every-day use, and it is well to be acquainted with them.

לָמָּה why, pretty well!	שָׁמַיִם hush!	לְפָנַי push on!
אֵיךְ not I! Oh!	וְגַם well done!	שָׁמַיִם tush!
אֵיךְ alas!	בְּרַחֲמֵיךָ { bless, O God! (Ar.); (vulgar- ly, <i>well done!</i>).	אֵיךְ O!
אֵיךְ woe is me!	לְפָנַי { push on! away! up!	אֵיךְ AR. { O Lord! (generally used as a se- rious inter- rogative).
אֵיךְ alas!	לְפָנַי away with you!	וְגַם well done!
הֲלֵלָהּ huzzah, hurrah!	אֵיךְ ah me!	שָׁמַיִם silence!
אֵיךְ O!	וְגַם wonderful!	אֵיךְ poh!
הֲלֵלָהּ halloo!	לְפָנַי behold!	אֵיךְ pshaw!
אֵיךְ Oh strange!	אֵיךְ ho!	אֵיךְ woe!
אֵיךְ woe is me!		

tempt me; **ܡܢ ܡܕܝܢܬܐ ܙܝܠܘܢܐ ܕܠܡܢܐ** *whence came you?* **ܡܢ ܡܕܝܢܬܐ**
from (the) city; **ܦܘܠܝܬܐ ܕܡܗ ܫܘܫܘܢܐ** *have you brought*
him out (the) horse?

Even in cases where the article in English denotes pre-eminence, as *the sun, the sky, the world*, etc., the Syriac omits it.

The definite article may be prefixed to an adjective, when separated in construction from its noun, or referring to a noun understood. This is quite a common idiom. For example, **ܫܫܐ ܕܥܘܠܡܐ ܕܗܝܘܢܐ ܕܗܝܘܢܐ** *the great (man) came to-day*. In such cases the adjective is really used as a noun. In the ordinary construction of a qualifying adjective, it never takes the article, whether the noun it qualifies has one or not. Such expressions as in Hebrew **הַטוֹבָה הַתּוֹרָה**, **הַתּוֹרָה הַזוֹת** could not be admitted.

NOTE.—It need hardly perhaps be remarked that an adjective used as a predicate never takes the article. This is of course founded on the general principles of language, the predicate adjective being abstract and in some degree indefinite. Thus, in Hebrew, Greek and English it does not take the article; in Anc. Syriac it does not take the emphatic state (Hoff. § 118, 2); in German, Greek, etc. it is not necessarily inflected to agree with its noun. This is also true to some extent in Modern Syriac. Thus, we may say, for “These men are free,” either **ܕܢܘܢ ܕܢܘܢܐ ܕܢܘܢܐ ܕܢܘܢܐ** or **ܕܢܘܢ ܕܢܘܢܐ ܕܢܘܢܐ**; in the latter case the adjective being in the singular.

The suffix-pronoun sometimes in a manner supplies the place of the definite article in English; e. g. **ܕܠܗܘܢܐ ܕܡܢܐ** *all of it (the) house, the whole house*, while **ܕܡܢܐ ܕܡܢܐ** denotes *any house, every house*. So in Anc. Syr. (Hoff. § 123, 4). See both constructions in Rom. 3 : 19, **ܕܠܗܘܢܐ ܕܡܢܐ** and **ܕܡܢܐ ܕܡܢܐ**.

The indefinite article **ܫܐ**, **ܫܐܢܐ** is prefixed less frequently than our indefinite article, but more frequently than in the ancient language (Hoff. § 109, 4). Take the following as an example of its use: **ܫܐ ܕܢܘܢܐ ܕܡܢܐ ܕܡܢܐ** *a man rose in the meeting*. In the following example it would naturally

be omitted : **أَرَأَيْتُمْ رَجُلًا مَرَّ بِطَرِيقٍ** *did you see* (a i. e. any) *man on the way?* Sometimes the employment or omission of it is optional ; e. g. **مَرَّ بِرَجُلٍ مَرَّ بِرَجُلٍ مَرَّ بِرَجُلٍ** *he brought a horse to sell*, literally, *for selling*, or **مَرَّ بِرَجُلٍ مَرَّ بِرَجُلٍ** *مَرَّ بِرَجُلٍ*.

Sometimes **مَرَّ بِرَجُلٍ** *a thing* is annexed to another noun with much the force of an indefinite article ; for example, **أَرَأَيْتُمْ رَجُلًا مَرَّ بِرَجُلٍ** *did you see a dog?* We should suppose this to mean *did you see a dog or any thing of the kind?* but the natives translate it as above.

In accordance with English usage, general nouns denoting material, such as wood, silver, etc., abstract nouns, and nouns with a suffix pronoun, as **بَيْتِي** *my house*, do not take the indefinite article.

RELATION OF NOUNS TO NOUNS.

The usages of the Modern Syriac in regard to apposition, the government of one noun by another, etc., are so simple that it is unnecessary to dwell on them. Two or three peculiarities only will be noticed.

The noun **جَانِبٌ** *side* sometimes follows another noun in construction, to denote direction ; e. g. **لِجَانِبِ الْمَدِينَةِ** *to the city-side*, i. e. in the direction of the city ; so **مِنْ جَانِبِ الْمَدِينَةِ** *from the vicinity of the city*. The word is also used figuratively ; e. g. **مِنْ جَانِبِ خُبْزٍ** *in respect to bread*.

There is an elliptical mode of speaking in common use, which will be understood by one or two examples. Thus, **بَيْتًا رَجُلًا**, literally, *a house, a man went*, i. e. one from each house ; **تِلْكَ قَلَمٌ لِي** *a boy, a pen he has*, i. e. each one has one.

It has been already mentioned that the construct state is still employed to some extent, though the tendency is to dispense with it altogether, and use **بِ** in its stead, as we use

the preposition *of* in English. This **ܕ** is omitted in expressions such as **ܘܫܘܪܐ ܕܐܢܫܐ ܕܐܢܝܢܐ** *what kind (of) man*, not only **ܘܫܘܪܐ**, but the general form, corresponding with the idiom of the Persian and Turkish. Though educated Nestorians generally speak with grammatical correctness, it may be worth while to note as an exception the almost universal use of **ܘܫܘܪܐ** as if it were the singular and not the plural; e. g. **ܘܫܘܪܐ ܕܕܘܠܐ ܕܕܘܠܐ** *he is a son (i. e. inhabitant) of Degala*.

Nouns, as well as other words, are often repeated: (a.) to denote distribution or variety; e. g. **ܘܫܘܪܐ ܘܫܘܪܐ** *kinds, kinds*, i. e. different kinds; **ܘܫܘܪܐ ܘܫܘܪܐ** *colors, colors*, i. e. different colors; so with numerals: **ܘܫܘܪܐ ܘܫܘܪܐ** *one, one time*, i. e. now and then; so adverbs: **ܘܫܘܪܐ ܘܫܘܪܐ** *slowly, slowly*, i. e. little by little; (b.) to give intensity; e. g. **ܘܫܘܪܐ ܘܫܘܪܐ** *fragments, fragments*, i. e., as we should say, a thousand fragments; **ܘܫܘܪܐ ܘܫܘܪܐ** *exceedingly*, **ܘܫܘܪܐ ܘܫܘܪܐ** *very little indeed*; (c.) to supply the place of *each, each one*; e. g. **ܘܫܘܪܐ ܘܫܘܪܐ** *man, man*, i. e. each man. This last usage is rather borrowed from the ancient language than commonly heard, but we allow it a place in our books. In regard to the general idiom, compare the Ancient Syriac (Hoff. § 112, 2), and the Hebrew (Nordh. § 823).

There is also a curious, though perhaps vulgar, repetition of nouns, which is common to the Persian, Turkish, Armenian, and perhaps other languages of the East. In the repetition **ܘ** is substituted for the first letter of the word, if it begin with a consonant, or **ܘ** is prefixed, if it begin with a vowel. The idea is thus generalized; e. g. from **ܘܫܘܪܐ** *dirt*, we have **ܘܫܘܪܐ ܘܫܘܪܐ** *dirt and every thing of that sort*; from **ܘܫܘܪܐ** *minute*, **ܘܫܘܪܐ ܘܫܘܪܐ** *every little thing*, e. g. **ܘܫܘܪܐ ܘܫܘܪܐ ܘܫܘܪܐ ܘܫܘܪܐ** *do not esteem, (literally, put a price on) the trifles of the world*.

ADJECTIVES.

A qualifying adjective in Modern Syriac, in the great majority of instances, as in Ancient Syriac (Hoff. §118, 1), and in Hebrew (Nordh. § 770), follows its noun; e. g. **זָנָא סְבִיבָא** *old man*, **בְּיָרְבָא טַבְיָא** *beautiful city*. The same rule holds where two or more epithets are joined to one noun: **בֵּיתָא גָּבִיחָא וְרַבָּא** *a large and high house*. Also when the noun has a suffix, as **חֻקֵּי מַלְכָא** *his firm law*. So in the ancient language (Hoff. § 122, 3).

A few adjectives more naturally precede their nouns; e. g. **דְּזַנֵּי**, **רַבֵּי**, **חַד**, etc., the latter being called an adjective, though in reality a noun (Nord. § 725, 1). Thus, **רַבֵּי מִסְמַרְיָא** *many horses*, **רַבֵּי זֵבֵבָא** *a good tree*. In these cases **רַבֵּי מִסְמַרְיָא** and **רַבֵּי זֵבֵבָא** would be also allowable.

An adjective may be placed before its noun to give increased emphasis; e. g. **דְּזַנֵּי גָּבִיחָא וְרַבָּא** *a very great stone*. Another mode of giving emphasis, is to place the adjective at the head of the clause, and, after a brief pause, to repeat it; e. g. **רַבֵּי : רַבֵּי : זֵבֵבָא : זֵבֵבָא : חַד** *quick to learn, he is quick to learn; but wicked, he is wicked*.

A qualifying adjective in the modern language cannot be separated, as in the ancient (Hoff. § 118, Annot. 2), from its noun by words such as **חַד**, **רַבֵּי**, etc.

An adjective used as a predicate is also almost always placed after the noun or pronoun to which it refers; e. g. **זֵנָא רַבֵּי** *that man is rich*, **לֶחֶם מַר** *the bread is sour*. The ancient language generally places the adjective before its substantive in such a case (Hoff. § 118, 2). So the Hebrew (Nordh. § 772). An inversion of the ordinary

construction may, however, be employed for emphasis; e. g. **דָּכָרָא דְּמַשְׁמַנָּא נְכֻּלָּא סָה** *very agreeable is he*, **בְּבֵרְכָא בְּבֵרְכָא** *blessed is your house*.

In regard to the demonstrative adjective pronouns, when used to qualify nouns, they are always placed before their nouns; e. g. **דָּכָרָא דְּכַלְבָּא** *this dog*, **זִנְיָא מְרַבְּרָא** *these donkeys*, **לְרִשָּׁא לְרִשָּׁא לְרִשָּׁא** *to this wicked man*. When the construction is different, we have followed the idiom of the Ancient Syriac or the Hebrew (Hoff. § 118, and Nordh. § 884).

Cardinals also uniformly precede their nouns; in which respect the Modern Syriac is unlike the Ancient (Hoff. § 117, 1). In the latter language they sometimes precede, sometimes follow. The Modern resembles more the Hebrew (Nordh. § 935) and English. In this also we have at times changed the idiom, as Gen. 11 : 1. Such expressions as **כִּנְיָא בְּרִי מִן חֲבֵרָא** in the ancient language would not now be at all allowable.

SUBJECT NOMINATIVE AND VERB.

In general, the verb agrees with its subject nominative in number and person. There are, however, constructions *ad sensum*, as in the Ancient Syriac and most other languages, the mere grammatical form being neglected (Hoff. § 137).

When the subject nominative is of different persons, the rule found in Latin, Greek, and other languages, has place, that the first person is preferred to the second, and the second to the third. Thus, **אַנְתָּא מֵאֲנִי דְּזֻכְרָא** *you and I will go*, **אַנְתָּא סָה דְּאַלְכֵרָא** *you and he came*.

Verbs are often used impersonally, and then the feminine gender is employed, as a representative of the neuter gender in other languages; e. g. **אַדְבָּא שְׂדֵרְתָּא לְחַזְרָא** *it drew* (i. e. it occupied) *two hours*, **כֻּלְּהָא מְרַבְּרָא** *it is bad*, i. e. a bad thing, **דְּכֻּלְּהָא לְמַעַבְרָא** *it is a fear to you*, i. e. you are afraid (note, that **וְדִבְרָא** is a vulgar and anomalous form of **וְדִבְרָא**),

וְיִחַזְקֵנוּ, *it was a fear to us*, i. e. we were afraid. If the origin of the preterite tense has been correctly explained in the Etymology, we have in this example a curious reduplication, as will be seen by spelling וְיִחַזְקֵנוּ with final ׀, וְיִחַזְקֵנוּ׀.

The feminine is in such cases always preferred; and yet, when translating from Anc. Syr., which uses the masculine as well as the feminine verb impersonally (Hoff. § 138, 3), we have sometimes followed that, rather than the spoken language; e. g. Matt. 13 : 40. See the same use of the feminine verb as an impersonal in Hebrew (Nordh. § 737, 2). Indeed, this disrespectful use of the feminine gender for an indefinite thing, results from the ideas of Orientals.

NOTE.—כִּי שֶׁנֶּחֱמָה, in which case the verb is used impersonally and in the masculine, is hardly an exception to the general rule, as it has almost lost its power as a verb, like *if = gif = give*, in English.

In this connection may be mentioned such expressions as שֶׁנֶּחֱמָה לִּי לֵב there became to me a heart, לֵבָא לִּי שֶׁנֶּחֱמָה there came on us his pity, i. e. pity for him; where the verb seems first to be used impersonally, and then a masculine nominative to come in as an after-thought. This change of construction is not without its force, and may be at times preferable to the regular form.

The nominative absolute is very common in Modern Syriac, sometimes used emphatically, and sometimes without any such design; e. g. כְּדִמְיֻתָּא : שֶׁנֶּחֱמָה לִּי כְּדִמְיֻתָּא Christ, he is mighty, כְּדִמְיֻתָּא : שֶׁנֶּחֱמָה לִּי כְּדִמְיֻתָּא your father, his hand will guide you, כְּדִמְיֻתָּא : שֶׁנֶּחֱמָה לִּי כְּדִמְיֻתָּא this Jacob, he also will go. In these cases, it is emphatic; but it can hardly be considered so in the following example: שֶׁנֶּחֱמָה לִּי כְּדִמְיֻתָּא : שֶׁנֶּחֱמָה לִּי כְּדִמְיֻתָּא the rivers, their course would change, which is simply saying, 'the course of the rivers would change.' See the same idiom in Anc. Syr. (Hoff. § 119), in Hebrew (Nordh. § 866, 1, b.), and in other languages.

On the other hand, the nominative is omitted altogether, when regarded as indefinite; as, for example, when ܠܝܝܠܝܐ or ܠܝܝܠܝܐ might be supplied. This usage, not uncommon in the Ancient Syriac (Hoff. § 138, 4), is far more common in the Modern, and is a substitute, as mentioned in the Etymology, for the passive verb; e. g. ܕܢ ܘܠܡܝܢ ܕܢ *men oppress us*, i. e. we are oppressed.

PREDICATE NOMINATIVE.

The proper place for the predicate nominative, with its qualifying words, is between the subject nominative and its verb; e. g. ܕܘܫܝܘܬܐ ܕܥܘܠܡܐ ܕܘܫܝܘܬܐ ܕܥܘܠܡܐ *drunkenness is great folly*. The rule, however, is variable. We may say, with a kind of emphasis, ܕܘܫܝܘܬܐ ܕܥܘܠܡܐ ܕܘܫܝܘܬܐ ܕܥܘܠܡܐ; the change of the usual construction, as in other cases, giving more force to the words.

VERB ܠܘܫܐ TO BE.

This is rarely omitted, the Modern Syriac differing in this respect from the Ancient Syriac (Hoff. § 146, 3), and the Hebrew (Nordh. § 701, 1, b.). Yet we at times find such examples as the following, some of them perhaps transferred by us from the ancient language, and others in universal use: ܕܢܐ ܕܢܐܝܘܢܐ ܕܢܐ *our father that in heaven*, ܕܢܐ ܕܢܐܝܘܢܐ ܕܢܐ *that under heaven*, Eph. 6 : 12, ܠܘܫܐ ܕܢܐܝܘܢܐ ܕܢܐ (let there be) *glory to God*, ܠܘܫܐ ܕܢܐܝܘܢܐ ܕܢܐ *he (is) calling you*, ܕܢܐ ܕܢܐܝܘܢܐ (it is) *necessary to read*.

NOTE.—The verb of existence is not omitted with the corresponding words ܕܢܐ and ܕܢܐܝܘܢܐ, nor always with ܕܢܐܝܘܢܐ. A person, in assenting to a remark, often says ܕܢܐܝܘܢܐ ܕܢܐ *your word*, for ܕܢܐܝܘܢܐ ܕܢܐܝܘܢܐ or ܕܢܐܝܘܢܐ ܕܢܐܝܘܢܐ.

OBJECT OF THE VERB.

The objective is often denoted, as in the Anc. Syr., by Δ prefixed (vulgarly ܕܘܕ), and especially when intended to be definite; e. g. ܕܘܕܐܝܢܐ ܕܚܘܪܐܝܢܐ *I saw (to) that man.* But in a sentence like the following: $\text{ܕܘܕܐܝܢܐ ܕܚܘܪܐܝܢܐ ܕܘܕܐܝܢܐ}$ *did you find a purse?* it is neither needed nor allowed. In common conversation it is also often dropped, for the sake of brevity, where we should expect to hear it. Like אֵת in Hebrew (Nordh. § 835), Δ does not seem to be so much a sign of the accusative, as to be used for directing special attention to any subject.

Δ may also denote, as in Anc. Syr. (Hoff. § 114, 1), the same relation as the dative in Western languages; e. g. ܕܘܕܐܝܢܐ ܕܘܕܐܝܢܐ *I did service to the Khan;* ܕܘܕܐܝܢܐ ܕܘܕܐܝܢܐ *give to him that apple.* In this last example, ܕܘܕܐܝܢܐ *for him* would be perhaps more common. The idea may also be expressed without any preposition, as in Anc. Syr. (Hoff. § 122, 1): ܕܘܕܐܝܢܐ ܕܘܕܐܝܢܐ *he gave me a watch.*

Some verbs, as e. g. those of naming, clothing, anointing, asking, commanding, feeding, teaching, telling, filling, etc., are often followed by two objects, of which one generally, though not always, signifies a person. The noun denoting a person may have Δ prefixed, but the other noun very rarely takes it, if at all; e. g. ܕܘܕܐܝܢܐ ܕܘܕܐܝܢܐ *he put clothes on that boy;* ܕܘܕܐܝܢܐ ܕܘܕܐܝܢܐ *this my son I will call him David;* ܕܘܕܐܝܢܐ ܕܘܕܐܝܢܐ *the field we will make it a vineyard.* The ancient language has very nearly the same usage (Hoff. § 141, 4, 5).

It may be well to remark that in many cases, where in English and other Western languages an object is viewed as direct, in Syriac it is regarded as indirect, and *vice versa*.

This leads to the employment or omission of prepositions, in a way very different from the usages of our own language; e. g. **מַלְכְּהָי מָלְא מַנְיָא קַנְיָא** *you filled the vessel (with) water*; where the Syriac also admits of **ב** or **בְּ**; **זִמְנָא בְּ אֲדָמָא** *he entered from (by) the door*; **אֲמַרְנָא לְהִי** *we told for him*; **בְּחַיְתָא בְּחַיְתָא** *he touched on us*; **אִי אֵלֵּי אֵלֵּי אֵלֵּי** *if God show favor from (to) you*; **בְּחַיְתָא אֲמַרְנָא** *they will ascend (above) us*; **בְּחַיְתָא אֲמַרְנָא** *he kissed from my hand, i. e. he kissed my hand*. The modern language is, however, no more unlike the English in these respects than the ancient.

PRONOUNS.

The nominatives **אֲנִי**, **אַתָּה**, etc., are not generally expressed before the verb, unless for the sake of specification or emphasis, as the terminations of the verb prevent all ambiguity in regard to number and person. When emphasis is required, these pronouns are oftener placed after the verb than before it; e. g. **אֲנִי אֲנִי אֲנִי** *what am I to do, I?* **אֲמַרְנָא אֲנִי** *did you tell, you?* Sometimes the pronoun both precedes and follows: **אֲנִי אֲנִי אֲנִי** *we will go, we too*.

The pronoun, used as a subject nominative, and indeed any nominative, is occasionally separated by an intermediate clause from its verb; e. g. **אֲנִי : אֲנִי אֲנִי אֲנִי** *they, before you came, saw*. The Modern Syriac, however, generally favors the simplest construction.

The pronoun is often employed as an absolute nominative, in the same manner as nouns; e. g., with the impersonal verb of existence, **אֲנִי אֲנִי אֲנִי** or **אֲנִי אֲנִי אֲנִי** *I, there is not to me, i. e. I have not*; **אֲנִי אֲנִי אֲנִי** *you, there will not be to you opportunity*; **אֲנִי אֲנִי אֲנִי**

he, his mercies are many; **ܕܢܝܥܢܐ ܕܡܝܪܘܢܐ ܕܝܗܘܐ** but we, they blame us. See Matt. 26 : 11, and compare the ancient version. See also Hoff. § 121, 1.

It is to be noted that the very common idiom of the ancient language and the Hebrew, by which the pronoun takes the place of the substantive verb, finds no favor in the Modern Syr., in Oroomiah at least, though it is said to be heard sometimes in Koordistan (Hoff. § 121, 2). Nor is **ܫܐ** used pleonastically in the modern as in the ancient language (Hoff. § 123, 1); e. g. **ܕܡܝܪܘܢܐ ܕܝܗܘܐ ܕܡܝܪܘܢܐ**, 1 Tim. 5 : 9.

The governing noun in the modern as well as in the ancient language (Hoff. § 122, 2), may take the suffix which seems more properly to belong to the noun which it governs; e. g. **ܕܡܝܪܘܢܐ ܕܡܝܪܘܢܐ** your way of evil, or **ܕܡܝܪܘܢܐ ܕܡܝܪܘܢܐ**; **ܕܡܝܪܘܢܐ ܕܡܝܪܘܢܐ** your death of the body, or **ܕܡܝܪܘܢܐ ܕܡܝܪܘܢܐ**. The latter forms are the more common.

It is a universal practice to use pleonastically the suffix pronoun, followed immediately by the noun to which it refers. Thus, **ܕܡܝܪܘܢܐ ܕܡܝܪܘܢܐ** I saw her, the woman; **ܕܡܝܪܘܢܐ ܕܡܝܪܘܢܐ** we drove them away, the men. Compare the ancient **ܕܡܝܪܘܢܐ ܕܡܝܪܘܢܐ**, and many similar expressions (Hoff. § 123, 3). The idea seems to be the same, whether the pronoun is used or not. In Hebrew, this has been considered an emphatic suffix (Nordh. § 866, 2, a), but we do not so regard it as used by the Nestorians.

On the other hand, the suffix is entirely omitted when the meaning is sufficiently plain without it; e. g. **ܕܡܝܪܘܢܐ ܕܡܝܪܘܢܐ** he came and told (it) for me.

The suffixes are in some cases used as reflexives; e. g. **ܕܡܝܪܘܢܐ ܕܡܝܪܘܢܐ** I will go and ask for me (for myself) a book. See an example in both Ancient and Modern Syriac, John 4 : 8.

As the relative particle **ܕ** undergoes no inflection, many ideas, which we express directly in English, must in Modern Syriac be expressed by a circumlocution. A few examples will be given below. Examples of the same kind may be found in Hoff. § 125, Nordh. Chap. IX. and Rosen. Arab. Gramm. Syntax, xcviij.

1. *Whom.*—**ܐܢܝ ܢܝܡ ܝܘܫܘܥ ܕܝܘܫܘܥ ܕܝܘܫܘܥ ܕܝܘܫܘܥ** "I am Joseph your brother, that ye sold me," Gen. 45 : 4; **ܐܝܢ ܗܝ ܗܝ ܗܝ ܗܝ ܕܝܘܫܘܥ ܕܝܘܫܘܥ ܕܝܘܫܘܥ** this is the man that I spoke about him.

2. *Which.*—**ܟܝܘܢ ܕܝܘܫܘܥ ܕܝܘܫܘܥ ܕܝܘܫܘܥ** a garden that he had planted it; **ܟܝܘܢ ܕܝܘܫܘܥ ܕܝܘܫܘܥ** the spade that I worked with it.

3. *Whose.*—**ܟܝܘܢ ܕܝܘܫܘܥ ܕܝܘܫܘܥ ܕܝܘܫܘܥ** the Nestorians of the mountains, that (men) plunder their cattle.

4. *Place where.*—**ܟܝܘܢ ܕܝܘܫܘܥ ܕܝܘܫܘܥ** a village that I unpacked (encamped or halted) in it; **ܟܝܘܢ ܕܝܘܫܘܥ ܕܝܘܫܘܥ** a place that he was there.

5. *Whither.*—**ܟܝܘܢ ܕܝܘܫܘܥ ܕܝܘܫܘܥ** the vineyard that you went into it.

6. *Hither.*—**ܟܝܘܢ ܕܝܘܫܘܥ ܕܝܘܫܘܥ** an ox that we brought hither.

7. *Whence.*—**ܟܝܘܢ ܕܝܘܫܘܥ ܕܝܘܫܘܥ** a well that they were drawn from it.

8. *When.*—**ܟܝܘܢ ܕܝܘܫܘܥ ܕܝܘܫܘܥ** a day that in it I was lord of business, i. e. busy.

In some of the preceding cases, **ܕ** may express the idea without the pronoun or adverb following. Thus, for "a day," etc., we may say **ܟܝܘܢ ܕܝܘܫܘܥ ܕܝܘܫܘܥ**, there being an ellipsis of **ܕܝܘܫܘܥ**.

As in the ancient language (Hoff. § 125, 1, Annot.), it may denote the objective case of the relative. For instance, **ܗܕ ܗܘܢܝܢ ܕܝܘܢܐ** *every thing that he may see.*

The relative **ܕ** may often be rendered definite, as in Ancient Syriac (Hoff. § 125, 3) and Hebrew, by **ܗܘܢܝܢ** a thing, **ܗܘܘܟܐ** a word, **ܗܘܢܝܢ** a man, **ܗܘܐ** he, etc., prefixed: **ܕܠܐ ܗܘܢܝܢ ܗܘܘܟܐ** *do not forget the thing that he tells;* **ܕܠܐ ܗܘܢܝܢ ܗܘܐ ܕܘܢܝܢܐ** *you do not know him who is coming.*

In Hebrew (Nordh. § 907), as in English, and in Ancient Syriac to a very limited extent (Hoff. § 125, 4), the relative may be omitted; e. g. *a house (which) he built two years ago.* But **ܕ** seems to be never omitted in Modern Syriac, except when used as a conjunction.

It may be well to give a few examples to illustrate the use of the interrogative and indefinite pronouns, and the position they occupy in the sentence. We may say either: **ܗܘܐ ܗܘܢܝܢ ܗܘܐ ܗܘܢܝܢ**, or **ܗܘܐ ܗܘܢܝܢ ܗܘܐ**, *what is this?* **ܗܘܐ ܗܘܢܝܢ ܗܘܐ ܗܘܢܝܢ**, or **ܗܘܐ ܗܘܢܝܢ ܗܘܐ**, *who is this woman?* **ܗܘܐ ܗܘܢܝܢ ܗܘܐ ܗܘܢܝܢ**, or, instead, **ܗܘܐ ܗܘܢܝܢ ܗܘܐ**, or simply **ܗܘܐ ܗܘܢܝܢ**, *who art thou?* **ܗܘܐ ܗܘܢܝܢ ܗܘܐ ܗܘܢܝܢ**, or **ܗܘܐ ܗܘܢܝܢ ܗܘܐ ܗܘܢܝܢ**, *whose ox is this?*

The interrogative pronouns may be used, as in Ancient Syriac (Hoff. § 45, 2, Annot. 4) and Hebrew (Nordh. § 921), as indefinite pronouns. For example, in the expressions:

ܕܠܐ ܗܘܢܝܢ ܗܘܐ ܗܘܢܝܢ *I do not know who he is,*
ܗܘܐ ܗܘܢܝܢ ܗܘܐ ܗܘܢܝܢ *he will inform you who went,*
ܗܘܐ ܗܘܢܝܢ ܗܘܐ ܗܘܢܝܢ *he did not see which (of the two) it was.*

Very often **ܗܘܢܝܢ** without the article is used where we should use, in English, *any one*, as in the Anc. Syr. (Hoff.

§ 127, 4): **הֲיֵשׁ בְּכִנְיָהּ אִישׁ כָּמוֹךָ** *is there any one in the village?* Sometimes **אִישׁ** may be omitted, and yet the idea be clearly and idiomatically expressed; as **אֵין בְּכִנְיָהּ כָּמוֹךָ** *in the school there is not like him (his like)*. **אִישׁ** is also now and then used to denote *each one*; as, **הִתְפָּצְּלוּ אִישׁ לְבֵיתוֹ** *they scattered, man (each man) to his village*. So in the ancient language (Hoff. § 127, 3). But generally, when thus used, it is repeated, as already mentioned.

MOODS AND TENSES OF VERBS.

Though the ordinary signification of the different moods and tenses was given in the Etymology, some additional remarks are necessary to illustrate their use.

INDICATIVE MOOD.

Present Tense.—This is sometimes used: 1. As a perfect; e. g. **קָרַע שָׁלוֹשׁ שָׁנִים לִבְנֵי יַעֲקֹב** *he is reading here three years*. 2. As a future; e. g. **נֵלְכֵם אַחֲרַי אַחַד עָשָׂר יוֹם** *we are going after a month*. So in Gen. 6:17, where, in the modern language, we have the present tense, and in the ancient the active participle.

Imperfect Tense.—This is sometimes used: 1. As a present; e. g. **טוֹב לְךָ אִם תִּשְׁמָע בְּקוֹלִי** *it was (is) better that you should preach*. 2. As a future; e. g. **נֵלְכֵם מָחָר בְּבֹקֶר** *he was going (intending to go) in the morning; the implication being that he is now prevented*. 3. As an imperfect subjunc.; e. g. **אִם תִּשְׁמָע בְּקוֹלִי אֲבָרְכְךָ** *if you should be a good man, you were (would be) blessed*. 4. As a pluperf. subjunc.; e. g. **טוֹב לְךָ אִם לֹא הָיִיתָ הוֹלֵךְ** *it was (would have been) better, if you had gone*.

Preterite Tense.—1. Used as a present; e. g., a man in distress says **מָה־לִּי** *I died, i. e. I am dead*; **מָה־לִּי** *I choked*,

i. e. I am choked, or I am drowned. A boy in recitation, if confused, will say **אֲדַמְלַן בְּיָדִי** *it lost on me*, i. e. I have lost it. Ask a man how his business is to-day, and he may reply **שָׁדַחְתָּךְ כְּפִדְךָ** *it remained (remains) just so*. Persons coming to make a petition will tell us **כִּדְכָךְ שָׂבִי בְּיָדֵינוּ** *we poured (i. e. we now place) our hope on you*. Compare Anc. Syr. (Hoff. § 129, 4, b, c). Compare also Ps. 1 : 1, in the Ancient and the Modern. The expression in the Ancient, **כִּדְכָךְ שָׂבִי בְּיָדֵינוּ**, Matt. 12 : 30, may be considered equivalent either to a present indicative or to a present subjunctive. So Deut. 1 : 39, **כִּדְכָךְ בְּיָדֵינוּ** *that did not (do not) know*.

2. Used as a perfect; e. g. **בָּרַח אֵלַי זָרְעִי** *he came now*, i. e. he has just arrived. This is the common mode of speaking. So too, **בְּרִיךְ הוּא שֶׁלֹּא שָׁמַע לְעַמְּדָא** *blessed is he that never heard* (meaning, that has never heard). 3. Used as a pluperfect; e. g. **כִּשְׁמַעְתָּ מִן שְׁמֵעֵינוּ** *when he (had) finished from speaking* (Hoff. § 129, 3). 4. Used as a future; e. g. **כִּי תָמוּת מָחָר תִּפְּרָשׁ** *if you died to-morrow, you perished* (compare with the use of the first verb Hoff. § 129, 8, c, and of the second verb, same section, 7); **כִּי תִּשְׁמַעְתָּ** *if you believe, Christ just now*, i. e. at this moment, *received (will receive) you*. This is no doubt an emphatic future. Compare Nordh. § 966, 1, c. 5. Used as a subjunctive present; e. g. **כִּי לֹא תִּשְׁמַע** *if it did not become*, i. e. if it does not meet the case, equivalent to **כִּי לֹא תִּשְׁמַע** (see the ancient usage, Mark 12 : 25, as follows: **כִּי לֹא תִּשְׁמַע מִן שְׁמֵעֵינוּ**, in which case the translation might have been literal); **כִּי תֵּצֵא עַתָּה** *if you went out (set out) now, perhaps you will reach*; **אֲנִי מְגַדְּלֵךְ** *I am grop-*

ing after God, if perhaps I found (him). Compare the ancient usage in Ecc. 6: 6, **מִכִּתְּרֵי לֵאמֹר**, where **לֵאמֹר** expresses the idea of contingency. 6. Used as a subjunctive imperfect; e. g. **שִׁחַן אֵלַי לֵאמֹר לֹא מִסְמַלֵּי : דַּח זְרוּק** although the business did not finish (should not end), I shall go; **יִי אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ** if you destroyed (should destroy) us, you were (would be) just.

The preterite seems never to be used in the modern language for an imperative, as in the ancient (Hoff. § 129, 6). It will not be thought strange that it is employed in such a variety of ways in the spoken Syriac, when we consider what an important tense it was in the structure of the old verb. Many of the idioms mentioned above give force and vivacity to the language. We are thus allowed to speak of events and actions which are present or future though definite, or future and contingent, as if they had actually transpired and were recorded in the past. On this account the preterite is often used in Hebrew in the language of prophecy. See also examples of its use in conditional clauses (Nordh. § 991, 1).

The other forms of the preterite given in the Etymology, **פִּדְמֵי**, **פִּדְמֵי**, etc., have substantially the same meaning as the regular preterite, and may be used in the same way. The first named of these is ordinarily employed only when euphony requires it. See Etymology.

Perfect Tense.—This is used: 1. for the present; e. g. **נִשְׁבַּח** he has sat, i. e. is sitting; **נִבְכַּח** he has wept, i. e. (often) is weeping. This usage seems to be confined to a small number of verbs. 2. for the preterite; e. g. **נִבְכַּח** we have come (we came) long ago. This is the usual mode of speaking. Compare what is said of the preterite No. 2. 3. for the perfect passive. See Etymology, Passive Voice. Ambiguity may sometimes arise, as to the question whether the verb is used in an active or passive sense; but the context generally determines. We may translate, e. g., **נִבְכַּח** either he is asleep, he has slept, or he has been asleep; **נִבְכַּח** they have sown, or they are sown.

Pluperfect Tense.—This is sometimes used: 1. for the imperfect; e. g. **ܕܒܝܢܐ ܫܡܐ** *he was weeping*, **ܫܒܝܢܐ ܫܡܐ** *he was sitting*. 2. for the passive imperfect. This is very common. See Etymology.

Future Tense.—Whatever is peculiar in the use of this tense will be noticed under the Present Subjunctive. The second future is not very much used, a form of expression being chosen which renders it unnecessary; e. g., where in English we might say “before you come, I shall have arrived,” a Nestorian would be likely to say **ܕܢܐ ܩܘܡܐ ܕܡܢ ܩܕܡܐ ܕܝܘܢܐ** *I shall arrive before you*.

SUBJUNCTIVE MOOD.

Present Tense.—It should be distinctly borne in mind that what has been called in the Etymology the present subjunctive, is nothing more nor less than the ancient present participle, with fragmentary pronouns suffixed. The old future having disappeared, this present participle, with **ܕܢܐ** prefixed, becomes a future in Mod. Syr.; with **ܕܢܐ** prefixed, it becomes a future, or a generic present, expressed negatively; with **ܩܘܡܐ** (ancient **ܩܘܡܐ**) prefixed, it becomes a preterite; with **ܕܢܐ** or **ܕܢܐ** prefixed, it becomes a generic present; and without a prefix, it inclines to retain its original present signification. Remembering these facts, and the further fact that both in Ancient Syriac and in Hebrew, the future was much used as a subjunctive or conditional (Hoff. § 130, 4; Nordh. § 993), we shall not be surprised to find these different meanings shading into each other in the Modern Syriac. The following examples will illustrate the very different uses of this tense. Question, **ܕܢܐ ܩܘܡܐ** *am I going? or may I go?* Answer, **ܕܢܐ ܩܘܡܐ : ܕܢܐ** *yes, you are to go, or you may go*. The question may thus be either a simple interrogatory, or a permission asked; and the answer is to be understood accordingly. If the answer is “you are to go,” it is really a mild imperative. Compare our English “you may go and do so and so;” when we mean “you must go.” This mode of speaking is very com-

mon, and in prayer is often interchanged with the imperative in the same sentence; e. g. **לֵךְ וְאָבִדֵנוּ אִתָּנוּ** : **לֵךְ וְאָבִדֵנוּ אִתָּנוּ** *O Lord, come and abide with us!* Compare in Anc. Syr. 1 Kings 8 : 30. Comp. also the interchange of the future and imperative in Hebrew.

מָצָא *let him find*, i. e. allow him to find, or he is to find. In this case, and very often to the third person, singular and plural, **מָצָא** or **מָצָאוּ** may be prefixed; e. g. **מָצָאוּ** *let them read*, where as above we may have the idea of permitting them to read, or of directing them, the circumstances and the connection determining what is intended. **הַגִּידְנִי** *let me tell you*; **מַה נִּעֲשֶׂה** *what can we do?* : **לֵךְ וְאָבִדֵנוּ אִתָּנוּ** *may I die a youth, it is true* (may I die young, if it be not true)—compare the Latin “ne sim salvus,” may I perish!

The present subjunctive may be used to express a supposition, particularly if **מָצָא** a *parable, a supposition*, is prefixed; e. g. **מָצָא** : **מָצָא** *supposition: he finishes his business, or let him finish, or grant that he finish, or if he finish*. Compare the Latin “vendat ædes vir bonus,” suppose, etc. So, too, without the word **מָצָא**; e. g. **לֵךְ וְאָבִדֵנוּ אִתָּנוּ** : **לֵךְ וְאָבִדֵנוּ אִתָּנוּ** *suppose you do not learn your lesson, you will not go out*. We may in this case say, if we choose, that **לֵךְ** is omitted, as in Hebrew (Nordh. § 991, 3, a). The imperfect subjunctive allows the same idiom.

The present subjunctive is used in prohibition, where the Ancient Syriac, the Hebrew, and the English would naturally use the future; e. g. **לֵךְ וְאָבִדֵנוּ אִתָּנוּ** *thou shalt not steal*; **לֵךְ וְאָבִדֵנוּ אִתָּנוּ** *thou shalt not lie*. **לֵךְ וְאָבִדֵנוּ אִתָּנוּ** would mean *thou wilt not steal*, or *you are not in the habit of stealing*, and **לֵךְ וְאָבִדֵנוּ אִתָּנוּ** would be an emphatic way of saying the same thing. See in Ety-

mology a notice of this last form. This distinction it is important to observe; otherwise we may be led into ludicrous blunders. Thus, a man speaking to me about his son in my employ, says **כִּי לֹא יִשָּׁה** *let him not be hungry*; to whom I reply, **כִּי יִשָּׁה** *he will not be hungry* (I will do well for him) or *he does not go hungry*.

NOTE.—With the use of **לֹא** and **כִּי** in this tense compare **לֹא** and **כִּי** of the Hebrew, *οὐ* and *μή* of the Greek, and *non* and *ne* of the Latin. It is evident, however, that the resemblance is only a general one, and in the indicative does not hold at all.

It is to be remarked that we are not limited to the subjunctive present for expressing prohibitions, as those using the Ancient Syriac (Hoff. § 130, 4, c.) and Hebrew (Nordh. § 1006) were limited to the future. The imperative may be freely employed for that purpose, as **לֹא תִשָּׁד** *do not steal*, **לֹא תִרְד** *do not go down*, etc.

The present subjunctive may be used also in entreaty; e. g. **לֹא תִשָּׁח** *I beg you not to lie*; **לֹא תִמַּח** *I beg you not to sell*, etc. Sometimes it is difficult to tell whether it is a command or an entreaty, as, e. g., if I call to a man pursued by a bull, **לֹא תִדַּח** *do not stop*.

In familiar conversation the **כִּי** of the future is often omitted, and then the form becomes that of the present subjunctive; e. g. **כִּי תִיָּד : תִּיָּד** *if you wish (that) I go, I (will) go*. So Gen. 42 : 36, **וְהִתְיַמֵּן אֶלְבִּנְיָמִן** *and (will) you take Benjamin?* So, too, **כִּי** or **לֹא** is often omitted; e. g. **כִּי תִקְרָא : תִּקְרָא** *I wish (that) I may read, but it is not happening* (coming about). Here a general desire is expressed to learn. With this we may compare the ancient present participle, which is also used for a generic present (Hoff. § 135, 3), as in Ecc. 2 : 14, where we must translate the ancient **כִּי יִשָּׁה** by **כִּי יִשָּׁה**. So **כִּי יִשָּׁה**, Is. 3 : 2; and many other cases. Moreover, the anc. present participle

is used for the future (Hoff. § 135, 3), which will account for such cases as that given above, viz. **יָחִיבֵיךָ יוֹכֵם : יוֹכֵם**.

יָחִיבֵיךָ and perhaps some other verbs, in their ordinary use, retain the force of the ancient participle; e. g. **הָיָה לְדַבֵּר יָחִיבֵי** *exactly now I wish*, where the idea is limited to the present moment.

The present subjunctive is occasionally used for a preterite indicative, as was the present participle (Hoff. § 135, 3, b) from which it sprung; e. g. **וַיֹּאמֶר יֵשׁוּעַ** *and Jesus saying* (said); **אָמְדוּב** *they said*. In these cases, the modern usage is almost a transcript of the ancient, **אָמְדוּב** being written for **אָמְדוּבָה**, and **אָמְדוּב** for **אָמְדוּבֵי**.

It is not strange that these different idioms lead to ambiguity, which no acquaintance with the language will fully remove; e. g. **תָּקַם יִתְקַן כָּל מְדַמְעֵם** may be translated "our sweet voices let us all raise," or "we do all raise," or "we will all raise." The perplexity thus caused, however, is as nothing, compared with the puzzling expressions we often find in Hebrew.

The usages are so simple in regard to what has been called the second present subjunctive, that no remarks need be made about them.

In a multitude of instances, the indicative or subjunctive may either of them be used to express an idea; but the subjunctive will express it as more contingent, as is true of the German and other languages; e. g. **כָּל מִינְיָב דִּשְׁמַי** *every thing that there may be*, for which we may substitute **כָּל מִינְיָב דִּשְׁמַי**, or **כָּל מִינְיָב דִּשְׁמַי**. So **יָחִיבֵיךָ יוֹכֵם**, or **יָחִיבֵיךָ יוֹכֵם** *if he be here, or if he is here*.

Imperfect Tense.—This is often used as an imperfect indicative, in accordance with the use of the ancient present participle, joined with **שָׁמַל**, from which it took its origin; e. g. **וַיֵּלֶךְ יֵשׁוּעַ שָׁמַל וַיְדַבֵּר** *and Jesus was walking about and preaching*.

It is also used, as the imperfect subjunctive in Latin, for the pluperfect; and this is the common idiom in regard to a verb which follows a conditional clause, and which, in our language, would be in the pluperfect. We thus may say **אִם תִּשְׁמַעְתָּ לִּי חַדְתָּ אֶת אֲנִי** if you had told me, I should not be (have been) angry; **אִם יִשְׁמַעְתָּ אֶת אֲנִי חַדְתָּ** if he had heard, certainly he would (would have) come; implying that he did not hear nor come.

This tense is also used with a negative, to imply what ought not to be; e. g. **חַבֵּיבְתָּ מְאֹד מְּאֵל מִכֵּן דְּלֹא תַּעֲשֶׂה אֵת חַבֵּיבְתָּ** you have done a thing that should not be done. See Lev. 4: 13, 27, and compare the Ancient Syriac.

Perfect and Pluperfect Tenses.—It is unnecessary to say any thing further of these tenses than that they are not much used in common conversation, the Nestorians preferring to state their idea in another and more simple form, which they can in most cases readily do. When they are used, they correspond in general to the same tenses in the Latin.

כִּן has sometimes been prefixed to the tenses of the subjunctive in our books; but this is not in accordance with general usage in Oroomiah, and has of late been nearly or quite dropped.

SUBJUNCTIVE AFTER PARTICLES.

Much that might be said under this head has been virtually anticipated in the numerous examples given in the preceding pages. The principal particles which may take the subjunctive are: **אִם**, **כִּי**, **אֲנִי**, **ד**, **דְּכִי**, **ד**, **מֵאֵל**, **ד**, **מֵאֵל**, **ד**, **אֲנִי**, **ד**, **אֲנִי**, **ד**, **אֲנִי**, **ד**, **אֲנִי**, etc.

So that is expressed by **דְּאֲנִי**; *when*, by **דְּחַבֵּיבְתָּ**, as well as by **מֵאֵל**; *lest*, by **דְּאֲנִי**, i. e. let it not be that.

As to the use of **אִם** and **אֲנִי**, the question whether they are to be followed by the subjunctive or indicative present, depends on the degree of contingency in each individual case,

in the speaker or writer's mind; e. g. **אֲנִי קוֹרֵא מָחָר**,
 or, instead, **אֲנִי קוֹרֵא מָחָר נִמְרָא**, *if I am reading to-morrow*.
אֲנִי, with the imperfect and pluperfect subjunctive, implies
 the non-existence of the action or state of the verb; e. g.
אֲנִי מְצַחֵךְ *if you should sicken* (implying that you are
 not sick now), **אֲנִי מְצַחֵךְ** *if you had come up* (as
 you have not).

As to the use of **ד**, it is important to observe that, like
ut in Latin, it is employed in a multitude of cases to denote
 the purpose, object, or result of the preceding clause, where
 in English and Hebrew (Nordh. § 1030) we should have the
 infinitive: **אֲנִי מְצַחֵךְ מְצַחֵךְ** *tell for him that he*
water the horse; **אֲנִי מְצַחֵךְ** *he went that he might see*;
אֲנִי מְצַחֵךְ *they drew trouble that they*
might find him (tried to find). Observe that it is immaterial,
 in this last, and many similar cases, whether we use the pres-
 ent or the imperfect subjunctive, each being alike contin-
 gent. The present would, however, be generally preferred as
 briefer and equally expressive. **ד** is very often omitted after
וְדָבָר, **וְדָבָר**, **וְדָבָר**, **וְדָבָר**, **וְדָבָר**, **וְדָבָר**,
וְדָבָר, etc. For example, **וְדָבָר** *do you wish* (that)
you may learn? **וְדָבָר** *it is necessary* (that)
you write quickly, **וְדָבָר** *he will beg on* (of)
them (that) *they flee*. Compare the omission of **ד** in the an-
 cient language (Hoff. § 130, 4, γ; § 149, 3, 5; § 134, 3, a),
 and also of *ut* in the Latin. The correspondence between the
 signification of verbs in that language which dispense with
ut, and those in the Modern Syriac which are not followed
 by **ד**, is quite striking.

Sometimes a clause is interposed between **ד** and the verb
 to which it refers; e. g.:

וְדָבָר **וְדָבָר** **וְדָבָר** **וְדָבָר** **וְדָבָר** **וְדָבָר** **וְדָבָר** **וְדָבָר** **וְדָבָר** **וְדָבָר**
 which literally reads *I wish that those men that I*
have spoken about them be poured into prison.

ܦ ܠܐ for *that* (*iva*) is in general used like **ܦ**, but can only denote the purpose or object, not the result. It is not commonly used in Koordistan, where **ܦ** supplies its place.

There is the same distinction between the words **ܦܝܢܝܢܝܢ** and **ܦܝܢܝܢܝܢܝܢܝܢ** that there is in English between the expressions "when I pray" and "when I am praying."

The remaining particles need no illustration. **ܦܝܢܝܢܝܢ** and **ܦܝܢܝܢܝܢܝܢܝܢ** are identical in meaning, the former being used more in Koordistan, and the latter in Oroomiah. They correspond to the ancient **ܦܝܢܝܢܝܢܝܢܝܢ** and **ܦܝܢܝܢܝܢܝܢܝܢܝܢ**, as used with the future.

Where several tenses of the same kind are connected by the conjunction **ܘ**, if the first is preceded by **ܘܚܝܢܝܢ**, the others may omit it. So if **ܘܚܝܢܝܢ** is prefixed to the first, it is understood with all. The same is often, but not always, true in regard to those tenses which terminate in **ܘܚܝܢܝܢ**; e. g. **ܘܚܝܢܝܢ ܘܚܝܢܝܢ ܘܚܝܢܝܢ ܘܚܝܢܝܢ** *he was in the habit of going and preaching*, where **ܘܚܝܢܝܢ** need not be repeated after **ܘܚܝܢܝܢ**. So in the ancient language. So in the English "I will go, and (will) call them, and (will) have a talk."

INFINITIVE.

The absolute infinitive, joined with the finite verb, is used in the Modern as well as in the Ancient Syriac (Hoff. § 133), and the Hebrew (Nordh. § 1017), to give intensity to the idea; e. g. John 9 : 9, where the ancient is **ܘܚܝܢܝܢ ܘܚܝܢܝܢ**, and the modern **ܘܚܝܢܝܢ ܘܚܝܢܝܢ ܘܚܝܢܝܢ** *he is very much like, he strongly resembles*. Sometimes the infinitive is used in a manner different from the preceding. For example, **ܘܚܝܢܝܢ ܘܚܝܢܝܢ** *did he not hear?* To this, the answer may be as follows:

שָׁמַעַתְּ אֲזַיְתָּהּ : אֲזַיְתָּהּ אֲזַיְתָּהּ : אֲזַיְתָּהּ אֲזַיְתָּהּ *hearing he heard,*
but coming he did not come. We have often prefixed **א** to
 this infinitive, in accordance with early usage, and indeed
 present usage among the mountains; but it is not heard in
 Oroomiah.

The infinitive with **א** is occasionally employed in the
 Mod. Syr., though the subjunctive with **א** and **אֲזַיְתָּהּ** is gene-
 rally preferred. The following are examples of its use:
אֲזַיְתָּהּ אֲזַיְתָּהּ *there is nothing to sell;* **אֲזַיְתָּהּ אֲזַיְתָּהּ**
we poured hand to go, i. e. we set out; **אֲזַיְתָּהּ אֲזַיְתָּהּ**;
did you come to hear? In these examples, **א** with the sub-
 junctive may also be employed, according to usage in Oroo-
 miah. In some parts of Koordistan, however, **א** is used
 much more than here in Oroomiah, and especially when,
 as in these cases, it has no object expressed after it. Thus,
 they say **אֲזַיְתָּהּ אֲזַיְתָּהּ**;
אֲזַיְתָּהּ אֲזַיְתָּהּ, *did you come to hear preaching?*

In Oroomiah, in many cases, where we should expect **א**,
 some other preposition is used with the infinitive. For ex-
 ample, in the sentences above we may substitute **אֲזַיְתָּהּ** with
 equal propriety.

As in the ancient lang., **אֲזַיְתָּהּ** may be used before the infini-
 tive for the purpose of comparison (Hoff. § 134, 2); but in the
 common usage without any **א**. Thus, for **אֲזַיְתָּהּ אֲזַיְתָּהּ**
אֲזַיְתָּהּ אֲזַיְתָּהּ, in Ruth 1 : 12, we may translate
אֲזַיְתָּהּ אֲזַיְתָּהּ, or use, if we prefer, the subjunctive
אֲזַיְתָּהּ אֲזַיְתָּהּ. So too, for the clause in Gen. 11 : 8,
אֲזַיְתָּהּ אֲזַיְתָּהּ, we may write **אֲזַיְתָּהּ אֲזַיְתָּהּ**.
 So we say **אֲזַיְתָּהּ אֲזַיְתָּהּ** *they ceased from pray-*
ing; **אֲזַיְתָּהּ אֲזַיְתָּהּ** *we finished from trouble-draw-*
ing, i. e. from being in trouble, or from taking pains;

לֹא תִּשְׁׁרַם מְדַבֵּר לִי וְאַתָּה תִּשְׁׁרַם לִי *you cannot hinder me from telling.*

The infinitive is used in other connections without a preposition; e. g. **לָקַח מִיָּדָא** *he went to bring*, where in Koor-distan they would say **לְקַחְמִי**.

Here may properly be classed such cases as the following: **לֹא מְבָרַח** *while not yet arriving*, i. e. while the person had not yet arrived; **לֹא רָאָה** *not at all seeing*, the context determining who did not see. So also with suffixes: **לֹא רָאָהוּ** *while not seeing him*. The place of these may of course always be filled by the finite verb.

וְיִשְׂרָאֵל יִשְׁׁרְפוּ וְיִשְׁׁרְפוּ *they will increase in wickedness until their perishing* (Nordheimer, § 1030, 3); **לִפְנֵי שֶׁתִּזְרַע הַזֶּרֶעַ** *before the sowing of the seed* (Nordh. § 1030, 4, a); **וְהִיא עֹשֶׂה וְהִיא עֹשֶׂה** *are making thought (thinking) and speaking one (the same)?* (Nordh. § 1013, I. 1). So **לֹא יָדַעְתִּי מִלְּמַדְתִּי** *digging and watering (fields) I do not understand* (Nordh. § 1013, II. 1); **וְהָיָה בְּצֵאת הַשֶּׁמֶשׁ** *at the time of sun-rising* (Nordh. § 1030, 2, a); **לֹא מִיָּדָא מִיָּדָא** *there is nothing (so) bad as committing adultery* (N. § 1030, 2, b); **וְהָיָה לְעֵשֶׂת** *for the purpose of making bricks* (Nordh. § 1030, 6, a).

Some of the above may perhaps be regarded by others as participles, the **ו** of verbs of the first class being dropped; or simply as nouns. But it seems preferable, if etymology alone, or the analogy of the Turkish and Persian, as previously noticed, is taken into account, to call them infinitives. However, it matters little; for what is the infinitive but a noun, expressing the abstract idea of the verb, without reference to tense or number or person? The references above show that there is a striking similarity between these examples and those adduced by Nordheimer to show the use of the infinitive in Hebrew. They might be farther multiplied.

thee. So it is used for the conditional: **ܐܝܢܐ ܕܗܝܐ ܕܗܝܐ** if there be to her, i. e. if she have.

It may be mentioned in this connection that such forms as the ancient **ܐܢܝܐ** I am, **ܕܢܐܗܝܐ** it is not he, are not at all allowable in the modern language. Nor are **ܗܝܐ** and **ܕܢܐܗܝܐ** joined with participles; as **ܕܢܐܗܝܐ ܕܢܐܗܝܐ**.

A D V E R B S .

Adverbs in the Mod. Syr., as in the Ancient (Hoff. § 147, 2), are often repeated, like other parts of speech, to denote intensity. Examples have already been given.

Care should be taken not to confound **ܕܢܐܗܝܐ**, used as an adjective, with the same word used as an adverb. Thus, **ܕܢܐܗܝܐ ܕܢܐܗܝܐ ܕܢܐܗܝܐ** means *bring the other girl*, while the expression **ܕܢܐܗܝܐ ܕܢܐܗܝܐ ܕܢܐܗܝܐ** means *bring the girl again*.

Two negatives are very often used in Modern Syriac to increase the force of the negative; e. g. **ܕܢܐܗܝܐ ܕܢܐܗܝܐ** we saw nothing; **ܕܢܐܗܝܐ ܕܢܐܗܝܐ** I do not at all know; **ܕܢܐܗܝܐ ܕܢܐܗܝܐ** there is none at all. This differs from ancient usage (Hoff. § 147, 4), but corresponds to that of the Turkish and the Persian. As an example of the latter take **ܕܢܐܗܝܐ ܕܢܐܗܝܐ** he sees nothing.

When there are several negative propositions in the same sentence, each verb should properly have its own negative; e. g. **ܕܢܐܗܝܐ ܕܢܐܗܝܐ ܕܢܐܗܝܐ** they did not rise and go out. Still, if the second verb be not at all emphatic, the second **ܕܢܐܗܝܐ** may be omitted.

P R E P O S I T I O N S .

The most important peculiarities of these have been noted in the Etymology. They are used very much like the corresponding prepositions in the ancient language.

The phrases **ܕܢܘܠܡܥ ܕܢܘܠܡܥ**, **ܕܢܘܠܡܥ ܕܢܘܠܡܥ**, etc., which are in common use, deserve notice. We may literally translate them: *between me to myself, between thee to thyself*, i. e. without any advice or help from others. Compare the ancient **ܕܢܘܠܡܥ ܕܢܘܠܡܥ**. The modern **ܕܢܘܠܡܥ** also conforms in other respects to the ancient **ܕܢܘܠܡܥ**; e. g. ancient **ܕܢܘܠܡܥ ܕܢܘܠܡܥ**, modern **ܕܢܘܠܡܥ ܕܢܘܠܡܥ**, *between thee and him*. **ܕܢܘܠܡܥ**, however, in the modern lang. is more usually repeated; thus, **ܕܢܘܠܡܥ ܕܢܘܠܡܥ** *between me and thee*. See both constructions with **ܕܢܘܠܡܥ** in Hebrew (Nordh. § 1041, 1, a, b). It may also be remarked that **ܕܢܘܠܡܥ** sometimes means *including*; e. g. **ܕܢܘܠܡܥ ܕܢܘܠܡܥ** *including all of them*; **ܕܢܘܠܡܥ ܕܢܘܠܡܥ** *including men and women*.

CONJUNCTIONS.

In the Modern Syriac **ܕܢܘܠܡܥ** is often omitted; e. g. **ܕܢܘܠܡܥ ܕܢܘܠܡܥ** *two (or) three men*. So in Anc. Syr. (Hoff. § 149, 1, b). So in the Turkish. On the other hand, it is often repeated at the head of successive clauses; e. g. **ܕܢܘܠܡܥ ܕܢܘܠܡܥ** *either I or you*. Compare **ܕܢܘܠܡܥ ܕܢܘܠܡܥ** in Ancient Syriac. In the same way we repeat **ܕܢܘܠܡܥ ܕܢܘܠܡܥ**. **ܕܢܘܠܡܥ ܕܢܘܠܡܥ** *both the king and vizir* (Hoff. § 149, 2). So with **ܕܢܘܠܡܥ**, which corresponds to **ܕܢܘܠܡܥ**, and is more used by the people.

Sometimes **ܕܢܘܠܡܥ** is omitted; very often, indeed, in common conversation. **ܕܢܘܠܡܥ** is also vulgarly substituted for **ܕܢܘܠܡܥ** in such expressions as **ܕܢܘܠܡܥ ܕܢܘܠܡܥ** *Iwaz and they*, i. e. Iwaz and his companions.

PHRASES.

It will be useful to learners, and not without interest to those who would compare the Modern Syriac with its cognate dialects, to give a small collection of the peculiar

idioms and phrases with which the language abounds. Many have indeed already been given in the examples used to illustrate the Syntax. Those which follow are noted down as they occur, without any attempt at system.

הוֹלֵךְ עִשְׂתֵּךְ בְּדַרְכֵי יְהוָה *his business will go upon the road, i. e. will prosper*; **לָקְחוּ עִי וְעָלְמוּ** *they were looking on my road, i. e. awaiting my arrival*; **יָשַׁם לָנוּ לֵב** *we gave heart for them, i. e. comforted them*; **כֹּחַ יִכְלֹךְ** *he will eat sticks, i. e. be beaten*; **אָכַלְתִּי בָּרָד** *I ate care, i. e. took pains, or had trouble*; **אֲנִי מְשַׁקֵּם יָדַי לְעִשְׂתֵּךְ** *I am pouring (putting) hand to that business, i. e. I am beginning.* This idiom is even used as follows: **שָׁקַף יָדוֹ לְדַבָּר** *he poured hand to speak*. **כֹּחַ יִשְׁלַח מִן** *he will throw off hand from us, i. e. will withdraw countenance or support*; **רֹאשׁ הַבַּיִת** *the head of the nest, applied to the oldest child*; **נָפְלוּ בְּדַרְכֵי יְהוָה** *they fell to the road, i. e. they set out*; **כָּל צֹאן עַל רַגְלָיו** *every sheep on his own legs, i. e. every man on his own responsibility*; **בָּרָד לְיָדוֹ** *it arrived to his hand, i. e. it reached him*; **נָפְלָה לְיָדוֹ** *it fell to his hand, at times used for what comes accidentally.* Sometimes we say **לֹא יָפֵד לְיָדִי** *it will not fall to my hand, i. e. I cannot (do so and so)*. **רַב צָרָה** *it drew much, i. e. it took much time*; **חֹמֶת שְׁחֹרָה** *he is black-faced, i. e. he is guilty or disgraced*; **חֹמֶת שְׁחֹרָה** *he is white-faced, i. e. he is innocent*; **קָשָׁה רֹאשׁוֹ** *his head is hard, i. e. he is obstinate*; **לֹא אֶכְרַם לְפָנָיו** *I cannot enter before that business, i. e. I cannot undertake it*; **אֲנִי מַעֲשֶׂה בְּךָ מִיְהוָה** *I am doing hope from you, i. e. I exercise hope in regard to you*; **לֹא יֵצֵא רֹאשׁוֹ מִן** *his head does not go out from that business, i. e. he does*

not understand it, is unable to accomplish it; **לֹא מִיָּצֵא עִימוֹ** *I cannot with him, i. e. cope with*; **בְּפֵרוֹ הַפֵּי** *the fruit has arrived, i. e. is ripe*; **וַיַּעַל מִן חֲדָרָא דְנִהוּ** *he did thus from the root of his ear, i. e. from necessity*; **וְלֹא מִיָּצֵא עִימוֹ** *his understanding does not cut, i. e. he does not understand*; **וַיִּשְׁלַח לְהַשְׁמֵן** *pour peace on that man, i. e. salute him kindly*; **וַיֵּצֵא** *he went out, i. e. he turned out, a drunkard*; **וְעָלִים מִיָּצֵא עִימוֹ** *I will strike back on Christ, i. e. I will take refuge in, I will go to for support*; **וְעָלִים מִיָּצֵא עִימוֹ** *your pleasure it is, i. e. let it be as you please*; **וְעָלִים מִיָּצֵא עִימוֹ** *from great to small, i. e. all*; **וְעָלִים מִיָּצֵא עִימוֹ** *to strike flattery, i. e. to flatter*; **וְעָלִים מִיָּצֵא עִימוֹ** *you rose in his face, i. e. rose against, were opposed to him*; **וְעָלִים מִיָּצֵא עִימוֹ** *it reached my soul, i. e. I was driven to extremity*; **וְעָלִים מִיָּצֵא עִימוֹ** *the cold has smitten you, i. e. you have taken cold*; **וְעָלִים מִיָּצֵא עִימוֹ** *sweeten us, i. e. forgive us*; **וְעָלִים מִיָּצֵא עִימוֹ** *I do not break from that man, i. e. I do not cower before him*; **וְעָלִים מִיָּצֵא עִימוֹ** *our heart opened, i. e. we became happy*; **וְעָלִים מִיָּצֵא עִימוֹ** *your heart remained, i. e. you were not hearty (in the business), or you were displeased*; **וְעָלִים מִיָּצֵא עִימוֹ** *it is before the hand, i. e. at hand*; **וְעָלִים מִיָּצֵא עִימוֹ** *his breath is ridden, i. e. is quick, as of a dying man*; **וְעָלִים מִיָּצֵא עִימוֹ** *his heart burned, often in the sense of compassionating another, as, my heart burned for him. So the Nestorians speak of the heart as boiling, cooling, freezing, etc. The meaning of these figures is obvious.* **וְעָלִים מִיָּצֵא עִימוֹ** *his knees are stopped, i. e. he is wearied out*; **וְעָלִים מִיָּצֵא עִימוֹ**

her foot is heavy, i. e. she is pregnant; **ܩܘܠܐ ܕܫܫܘܐ** it fell to my understanding, i. e. I comprehended; **ܕܘܕܠܗ ܫܘܘܒܘܢܐ** cook your words, i. e. speak with deliberation; **ܠܝ ܕܘܕܠܗ ܫܘܘܒܘܢܐ** the horse is cooked, i. e. he is hardened to heat and cold, etc.; **ܕܘܕܠܗ ܫܘܒܘܢܐ ܕܘܕܠܗ ܫܘܒܘܢܐ** these how many years, i. e. these many years; **ܕܘܕܠܗ ܫܘܒܘܢܐ ܕܘܕܠܗ ܫܘܒܘܢܐ** a ten days, i. e. ten days; **ܕܘܕܠܗ ܫܘܒܘܢܐ ܕܘܕܠܗ ܫܘܒܘܢܐ** on your neck, i. e. the responsibility is on you. So the phrase "on your head." **ܕܘܕܠܗ ܫܘܒܘܢܐ ܕܘܕܠܗ ܫܘܒܘܢܐ** a seer of face, i. e. a time-server; **ܕܘܕܠܗ ܫܘܒܘܢܐ ܕܘܕܠܗ ܫܘܒܘܢܐ** he has entered upon years, i. e. he is growing or has grown old; **ܕܘܕܠܗ ܫܘܒܘܢܐ ܕܘܕܠܗ ܫܘܒܘܢܐ** they are striking swimming, i. e. they are swimming; **ܕܘܕܠܗ ܫܘܒܘܢܐ ܕܘܕܠܗ ܫܘܒܘܢܐ** sanctify the table, i. e. ask a blessing; **ܕܘܕܠܗ ܫܘܒܘܢܐ ܕܘܕܠܗ ܫܘܒܘܢܐ** you have gone out from your mind, i. e. as we say, you are out of your head; **ܕܘܕܠܗ ܫܘܒܘܢܐ ܕܘܕܠܗ ܫܘܒܘܢܐ** your understanding do not put on his understanding, i. e. do not compare yours with his.

SALUTATIONS.

A few of the more common will be given below. It will be seen that some of them are rather Oriental than peculiar to the Nestorians.

One who first speaks to another says **ܕܘܕܠܗ ܫܘܒܘܢܐ** peace to thee, to which the reply is **ܕܘܕܠܗ ܫܘܒܘܢܐ ܕܘܕܠܗ ܫܘܒܘܢܐ** in peace thou hast come, or, simply, **ܕܘܕܠܗ ܫܘܒܘܢܐ**. On taking leave, one says **ܕܘܕܠܗ ܫܘܒܘܢܐ ܕܘܕܠܗ ܫܘܒܘܢܐ** (of uncertain derivation), equivalent to good-bye. Instead of this, we also hear **ܕܘܕܠܗ ܫܘܒܘܢܐ ܕܘܕܠܗ ܫܘܒܘܢܐ** remain in peace. At evening, a common salutation is **ܕܘܕܠܗ ܫܘܒܘܢܐ ܕܘܕܠܗ ܫܘܒܘܢܐ** (may) your evening (be) blessed. After a death or some calamity has befallen a house, a visitor says to the inmate **ܕܘܕܠܗ ܫܘܒܘܢܐ ܕܘܕܠܗ ܫܘܒܘܢܐ** may your head be comfortable, or comforted. When a man puts on a new coat, his friend says to

him **ܫܘܒܐ ܕܒܪܟܬܐ** *may it be blessed*. On receiving a favor, one replies **ܫܘܒܐ ܕܒܪܟܬܐ**, where **ܫܘܒܐ** seems to be nearly equivalent to **ܕܒܪܟܬܐ** *may you be happy or blessed*. After dinner, the guest says to his host **ܕܘܫܘܒܐ ܕܘܫܘܒܐ** *may God increase you*. If one enters a field, he says to the laborer **ܕܘܫܘܒܐ ܕܘܫܘܒܐ** *may God give you strength*. At the commencement of a feast or a wedding, the invited person says **ܕܘܫܘܒܐ ܕܘܫܘܒܐ** *may your feast (or wedding) be blessed*. If a host wishes to be specially polite, he says to his guest **ܕܘܫܘܒܐ ܕܘܫܘܒܐ** *the head of my eyes, you have come*. If one inquires about another's circumstances, the reply often is **ܕܘܫܘܒܐ ܕܘܫܘܒܐ** *from your wealth (or bounty) my condition is good*. Sometimes he says "from the bounty of God and yours." An inferior, when asked by a superior about his health, often gives no reply except **ܕܘܫܘܒܐ** *your servant*. A person wishing to abase himself before another, says **ܕܘܫܘܒܐ ܕܘܫܘܒܐ** *may I be your sacrifice*. One, on seeing something wonderful, often exclaims **ܕܘܫܘܒܐ ܕܘܫܘܒܐ** *glory to God!* When he wishes to commend another, he says **ܕܘܫܘܒܐ ܕܘܫܘܒܐ** *may your soul be sound, equivalent to bravo*.

POETRY.

We have made some attempts, and, as we think, not unsuccessfully, to introduce sacred poetry into the Modern Syriac. The language is sufficiently flexible and sufficiently imaginative, and we have already quite a collection of hymns, both original and translated. The following is a translation of Cowper's beautiful hymn, "There is a fountain filled with blood," which seems to have lost none of its beauty in this strange dress.

דְּמַן דְּסֵה שְׂמַן.

2

חֲמַן זֶהוּ מִן דְּמַן מַלְבֵּי :
 דְּמַן וּמִבְּרֵי דְּיִרְגָּנָה :
 סְדֵה תְּמַן דְּדִמְנָה מִן סְהַבְּתָה :
 דַּל דְּכֶהֱתָה דְּמִסְמָנָה .

3

גְּלִלְכָה לְסַת חֲמַן מִוֵּלְדָה :
 דְּבִד לְמִבְּרֵי תְּמַן מִסְמָנָה :
 דְּתִשְׁמַמְמָה לְדְּרִיכָה מִסְמָנָה
 סְמִינְהִתָּה תְּהִלָּה דְּדִמְנָה .

4

זֶהוּ דְּבִשְׁתָּה זֶהוּ אִי זֶהוּ מְסַמְמָה :
 לְכֶהֱבִיבָה דְּדִרְשָׁנָה :
 זֶהוּ זֶהוּ דְּבִשְׁתָּה זֶהוּ מְסַמְמָה :
 דַּל קְדִישָׁה מִן גְּמִיבְּתָה .

5

נֶהוּ אִיבָה דְּזִלְתָה : דְּמִסְמָה :
 דְּסֵה אִיבָה מִן מִבְּרֵי :
 זֶהוּ דְּתִשְׁמַמְמָה מִן דְּמִסְמָה :
 מִלָּה דְּמִסְמָה מִן מִבְּרֵי .

א גֵּימָה לְכַלְמָנִי. שָׂמַתְּ דְּנֹהֵי אֲשֶׁתְּמִנְהוֹן לִּי אֵלֶּיךָ
 ה אֵשׁ מִיַּיִן בְּעַמְדִּי. אֲמַדְּ לְךָ בְּעַמְדִּי : וְיִבְרַח דְּבִי אֵת
 וְיִבְרַח לִּי נֶלְכִי מִיָּדְךָ : וְיִבְרַח דְּבִי מִיָּדְךָ בְּחֵד חֲדָנִי
 ז אֵשׁ דְּרַדְּנִי נֶלְכִי. לִּי מִיָּדְךָ כְּלָמְדִי לְשִׁנְיָה דְּבִי : וְיִבְרַח לְךָ
 ח דִּן שְׂמִי : שָׂמַתְּ דְּנִינִי בְּשִׁשְׁבַּת נִימִי שְׂמִי דְּמִינִי בְּמִנְהָ
 ט דְּבִי מִן דְּפִלְסְתִּי מִן בְּתִינִי מִיָּדְךָ. וְיִבְרַח אֲשֶׁר מִיָּדְךָ
 י אֲבָרְכֶנּוּ לְךָ חֲדָנִי. וְיִבְרַח לְךָ אֲשֶׁר לְךָ לְךָ חֲדָנִי : שָׂמַתְּ
 יא דְּוִיבְרַח דְּבִי אֵת לִּי נֶלְכִי מִן חֲדָנִי. וְיִבְרַח אֲשֶׁר מִיָּדְךָ
 יב אֵשׁ לְבָבְךָ. וְיִבְרַח דְּבִי מִיָּדְךָ אֲשֶׁתְּמִנְהוֹן לִּי חֲדָנִי :
 יג וְיִבְרַח אֵשׁ מִיָּדְךָ : לִּי בְּחֵד חֲדָנִי : וְיִבְרַח דְּבִי מִיָּדְךָ
 יד וְיִבְרַח מִיָּדְךָ אֲשֶׁר מִיָּדְךָ אֲשֶׁר מִיָּדְךָ מִיָּדְךָ : מִן מִיָּדְךָ
 טו אֵשׁ מִיָּדְךָ נֶלְכִי מִיָּדְךָ : מִיָּדְךָ מִיָּדְךָ דְּנִינִי מִיָּדְךָ אֵשׁ
 טז חֲדָנִי בְּמִנְהָ מִן : שָׂמַתְּ דְּנִינִי דְּנִינִי מִיָּדְךָ אֲשֶׁר מִיָּדְךָ
 יז נֶלְכִי : מִן מִיָּדְךָ אֲשֶׁר מִיָּדְךָ : לִּי : וְיִבְרַח מִיָּדְךָ נֶלְכִי
 יח לְבָבְךָ. וְיִבְרַח לִּי נֶלְכִי מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ
 יט בְּחֵד חֲדָנִי : מִן וְדִמְדִּי דְּשִׁשְׁבַּת דְּבִי.

A P P E N D I X .

It is stated on page 45 of this Grammar, that some effort had been made to note down as many verbal roots in common use as possible, but that most, if not every one, of the lists of verbs given were probably still incomplete. During the past year more than a hundred new verbs have been collected, which will be found classified below. Many of these verbs we have hitherto been unacquainted with, and every succeeding year will of course add to their number. We may thus hope to approximate in time to a complete catalogue of the verbal roots in the Modern Syriac.

It would be a very interesting and profitable study to trace the roots already written down to their primitive source, so far as it can be ascertained, and I had intended to make such an examination. But want of leisure compels me to relinquish the idea. This I regret the less, as every oriental scholar has the means of making the examination for himself. No doubt many of these roots have been employed in daily intercourse from remote antiquity, and yet, as intimated on page 8, may perhaps now be written down for the first time.

An opportunity has been afforded me of reading eighty-eight printed pages of the Grammar and furnishing for them a table of errata. The printing is beautiful, and much admired by us, as well as by the Nestorians, and the errors of the press are in general unimportant. The wonder is that, under the circumstances, they are not of a more serious character.

It should have been stated in the "INTRODUCTORY REMARKS," that the matrices for the Syriac types with which the Grammar is printed were prepared by Mr. Breath, one of my missionary associates, who has from the first superintended our press, and cut with great taste and skill all our fonts of Syriac type, except in a single instance.*

D. T. STODDARD.

Oroomiah, Persia, May, 1855.

* See note at the end of this Appendix.

VERBS INFLECTED LIKE **قَذَفَ**, 1ST CLASS.

تَدَا	{ to come to nought, fade away (as stars before the sun).	سَدَفَ	{ to reduce to ruins, to become a ruin.
تَلَّغَى	{ to reduce to pulp, become pulp.	تَلَّغَى	{ to reduce to pulp. See تَلَّغَى .
تَدَدَى	to abrade.	تَلَّغَى	{ to be courageous, to assail. 1 & 2.
تَلَّغَى	{ to cave in, as a roof of earth (also causative).	تَلَّغَى	to be quiet, to be faint.
تَلَّغَى	to split (tr. and intr.).	تَلَّغَى	to prick, to pierce.
تَلَّغَى	to starve (intr.).	تَلَّغَى	to make to squint, to squint.
تَلَّغَى	{ to stop one's mouth (intr.), to become silent.	تَلَّغَى	{ to slip out of place, to discharge a gun, to tear.
تَلَّغَى	to cement (cracked vessels).	تَلَّغَى	to suck in (as a leech).
تَلَّغَى	to floor (an antagonist).	تَلَّغَى	to blow.
تَلَّغَى	{ equivalent to تَلَّغَى . See p. 81.	تَلَّغَى	to split (tr. and intr.).
تَلَّغَى	to invert.	تَلَّغَى	to fade, bleach (intr.).
تَلَّغَى	{ equivalent to تَلَّغَى . See p. 82.	تَلَّغَى	{ to stick, adhere. Like تَلَّغَى , p. 71.

VERBS INFLECTED LIKE **قَذَفَ**, 2ND CLASS.

تَلَّغَى	to hiccup.	تَلَّغَى	to touch, feel of.
تَلَّغَى	{ equivalent to تَلَّغَى . See p. 80.	تَلَّغَى	{ equivalent to تَلَّغَى . See p. 82.
تَلَّغَى	to be still.	تَلَّغَى	{ to make damp, be damp. See تَلَّغَى .
تَلَّغَى	to incite (to a contest).	تَلَّغَى	to saddle.
تَلَّغَى	{ equivalent to تَلَّغَى . See p. 81.	تَلَّغَى	to go on foot.
تَلَّغَى	to reprove.	تَلَّغَى	{ to forsake (as a bird forsakes her nest).
تَلَّغَى	to be courageous.	تَلَّغَى	{ to make clean, become clean.

VERBS INFLECTED LIKE **فَزَعٌ**, p. 64.

فَزَعٌ to fill to the brim.	فَزَعٌ to dissolve (tr.).
فَزَعٌ to perceive (by the eye).	فَزَعٌ to stand on end (as the hair).
فَزَعٌ { to snap, make to roll (as a marble).	فَزَعٌ to be or become green.
فَزَعٌ { to thrust. See أَمَسَ , p. 51.	فَزَعٌ to roost.
	فَزَعٌ { to repent. See أَهْتَفَ , p. 59.

LIKE **فَزَعٌ**, p. 66.

فَزَعٌ to go out, be extinguished.

VERBS INFLECTED LIKE **فَزَعٌ**, p. 69.

فَزَعٌ to indent, make a depression.	فَزَعٌ { to be rooted out; when of 2nd class, to root out.
فَزَعٌ to castrate.	فَزَعٌ to bound back (as a ball).
فَزَعٌ to groan.	فَزَعٌ to stray, run away.

VERBS INFLECTED LIKE **فَزَعٌ**, p. 80.

فَزَعٌ to benumb, be benumbed.	فَزَعٌ to be pleased or gratified.
فَزَعٌ to chew.	فَزَعٌ to button, be buttoned.
فَزَعٌ { to fix immovably (as a nail), to be fixed.	فَزَعٌ to make or become muddy.
فَزَعٌ { to make small, to make round, to become small or round.	فَزَعٌ { equivalent to فَزَعٌ . See p. 81.
فَزَعٌ { to cause to cave in (as a mine), to cave in.	فَزَعٌ to bark, to croak.
فَزَعٌ to trample.	فَزَعٌ to embolden, be bold.
فَزَعٌ { to incite; to mortify (as a diseased part).	فَزَعٌ { to tear (cloth) (tr. and intr.).
فَزَعٌ { to make to hesitate, to hesitate.	فَزَعٌ to laugh immoderately.

وَدَّعَى	to dazzle.	نَدَّعَى	{ to make damp, become damp.
وَدَّوَب	{ to put out (leaves); to break out (as sores).	فَدَّخَرَ	{ to graft, to be or become grafted.
وَدَّوَر	to spill (tr. and intr.).	فَدَّجَر	{ to dam up and swell (as water).
وَدَّحَى	{ to dig into, to pick the teeth.	فَدَّوَر	{ to breathe hard (through the nose).
نَدَّدَى	{ to mix up in confusion, be mixed.	فَدَّوَر	to wedge in, be wedged.
فَدَّخَرَ	{ to tick (as a clock), to ring (as metals). Also used in a causative sense.	فَدَّوَحَذ	to snort.
فَدَّخَرَ	to mix up, etc., as نَدَّدَى.	فَدَّخَرَ	{ to be or become consolidated.
فَدَّخَرَ	{ to beat with a switch, to smart (as if from such a blow).	فَدَّخَرَ	to pave (with stone, etc.).
فَدَّخَرَ	to pant from heat, to sob.	فَدَّخَرَ	{ to cause fair weather, to become fair.
فَدَّخَرَ	to be curved or bent.	فَدَّخَرَ	to have darting pains.
فَدَّخَرَ	to clank (as chains).	فَدَّخَرَ	{ to place upright, to stand upright.
فَدَّخَرَ	to make a hedge.	فَدَّخَرَ	to cackle.
فَدَّخَرَ	to tickle, be tickled.	فَدَّخَرَ	{ to arch, bow down (with age) (tr. and intr.).
فَدَّخَرَ	{ to interweave, be interwoven.	فَدَّخَرَ	{ to reduce to powder, be reduced to powder.
فَدَّخَرَ	to lick up.	فَدَّخَرَ	to have colic.
فَدَّخَرَ	{ to loosen (as a pin in its socket) (tr. and intr.).	فَدَّخَرَ	to heave with emotion.
فَدَّخَرَ	to trample down.	فَدَّخَرَ	to shiver with cold.
فَدَّخَرَ	to make firm, confirm.	فَدَّخَرَ	{ to make musty, become musty.
فَدَّخَرَ	to gather (as pus).	فَدَّخَرَ	{ to beautify, become beautiful.
فَدَّخَرَ	{ to reconcile, unite in friendship.	فَدَّخَرَ	to beat with a switch.
فَدَّخَرَ	to be a wanderer.	فَدَّخَرَ	to crack (as an egg) (intr.).
فَدَّخَرَ	to prick up (the ears).	فَدَّخَرَ	to sag, hang down.
فَدَّخَرَ	to make to pant, to pant.	فَدَّخَرَ	{ to shrink up, wrinkle (tr. and intr.)
		فَدَّخَرَ = فَدَّخَرَ	See p. 84.
		فَدَّخَرَ	{ to be boiled to pieces, fall to pieces.

VERBS INFLECTED LIKE **קָדַם**, p. 86.**קָדַם** to be bold, to dare.**קָדַם** to soil, be soiled.**קָדַם** { to advance (in age and
stature).**קָדַם** { to snap (as a board when
broken). See **קָדַם**,
p. 86.**קָדַם** = **קָדַם** to starve.**קָדַם** to run mad.**קָדַם** to be affected or moved.VERBS INFLECTED LIKE **הָוָה**, p. 86.**הָוָה** = **הָוָה**, See p. 86.**הָוָה** to howl, as **הָוָה**, p. 86.

[*Note.*—To Mr. Stoddard's acknowledgments to Mr. Breath, with which we are happy to unite our own, it is proper to add a word of recognition of the labor and skill bestowed by Mr. S. S. Kilburn, type-cutter attached to the Type and Stereotype Foundry of Messrs. J. K. Rogers & Co., Boston, in recutting several of the letters and points, and making some important additions to the font.

COMM. OF PUBL.]

CORRECTIONS.

Page	5, lines 21-22,	<i>for</i>	modern language,	<i>read</i>	written character.
"	7, "	6,	<i>for</i>	SCRIPTURE TRACTS	SCRIPTURE FACTS.
"	12, "	15,	"	pp. 10, 11	" p. 13, Note 3.
"	"	"	17,	"	"
				𐌲𐌳𐌰𐌶𐌰	𐌲𐌳𐌰𐌶𐌰.
"	"	last line,	"	𐌲𐌳𐌰	𐌲𐌳𐌰*.
"	13, line 1,	"	𐌲𐌳𐌰𐌶𐌰	"	𐌲𐌳𐌰𐌶𐌰.
"	17, "	9,	"	𐌲𐌳𐌰	𐌲𐌳𐌰.
"	"	"	13,	"	𐌲𐌳𐌰.
"	18, "	8,	"	𐌲𐌳𐌰	𐌲𐌳𐌰.
"	"	"	15,	"	𐌲𐌳𐌰.
"	21, "	1,	"	𐌲	𐌲.
"	23, "	14,	"	𐌲𐌳𐌰	𐌲𐌳𐌰.
"	24, lines 20-21,	<i>for</i>	what to me,	"	what may be, etc.
"	"	line 23,	<i>place a period after</i>	what.	
"	"	"	28,	<i>for</i>	that may,
"	25, "	6,	"	𐌲	𐌲.
"	"	"	10,	"	𐌲.
"	27, "	11,	"	𐌲𐌳𐌰	𐌲𐌳𐌰.
"	29, "	24,	"	𐌲𐌳𐌰	𐌲𐌳𐌰.
"	32, "	12,	"	wētā	wētā.
"	35, "	3, 4,	"	𐌲𐌳𐌰, 𐌲𐌳𐌰	<i>read</i> 𐌲𐌳𐌰, 𐌲𐌳𐌰.
"	39, "	17,	"	𐌲	<i>read</i> 𐌲.

* The vowel $\overset{\sim}{\text{e}}$ should never be placed on final 𐌲, and wherever printed thus in the Grammar, it must be understood to be a slip, and the $\overset{\sim}{\text{e}}$ must be placed on the preceding consonant.

- Page 39, line 22, *for* coming before *read* coming upon.
- “ 48, “ 19, “ **كُدُو** “ **كُدُو**.*
- “ 49, “ 20, “ **فَلِي**, p. 63, “ **فَلِي** p. 66.
- “ 50, “ 5, “ to string, as peppers, *read* to sting (as pepper does the mouth).
- “ 54, “ 25, “ may replied, *read* may be replied.
- “ 55, “ 16, “ **هَو** “ **هَو**.
- “ “ “ 22, *erase the comma after* as well as **—**.
- “ 58, “ 15, *for* **بَكَا** *read* **بَكَا**.
- “ 61, “ 15, “ **و** “ **و**.
- “ 63, “ 20, “ **فَلِي** “ **فَلِي**.
- “ 64, “ 19, “ “ “ “
- “ “ near the bottom, after **بَد**, insert **بَد** to be worth.
- “ 67, line 1, *for* **بَكَا** *read* **بَكَا**.
- “ 75, “ 7, “ **بَد** “ **بَد**.
- “ “ “ 16, “ **بَد** “ **بَد**.
- “ 76, near the middle, *for* **بَد** *read* **بَد**.
- “ 78, line 3, *for* **بَد** *read* **بَد**.
- “ “ “ 7, “ **بَد** “ **بَد**.
- “ 79, “ 26, “ **بَد** “ **بَد**.
- “ 81, “ 18, “ **وَدَتَا** “ **وَدَتَا**.
- “ “ last line but one, *for* **بَد** *read* **بَد**.
- “ 82, line 16, *for* **بَد** “ **بَد**.
- “ 83, “ 3, “ **بَد** “ **بَد**.
- “ “ “ 20, “ **بَد** “ **بَد**.

* In a number of cases **د** appears without its point, it having been broken off, probably, in printing. This, however, is of little consequence, unless it lead to a confusion of **د** and **د**. The former seems always to have its point.

Page 84, line 6, for كَلَبَ read كَلَبَ .

“ 85, “ 22, “ كَلَبَ “ كَلَبَ .

“ 86, “ 4, “ كَلَبَ “ كَلَبَ .

“ “ “ 11, “ كَلَبَ “ كَلَبَ .

“ “ last line, “ كَلَبَ “ كَلَبَ .

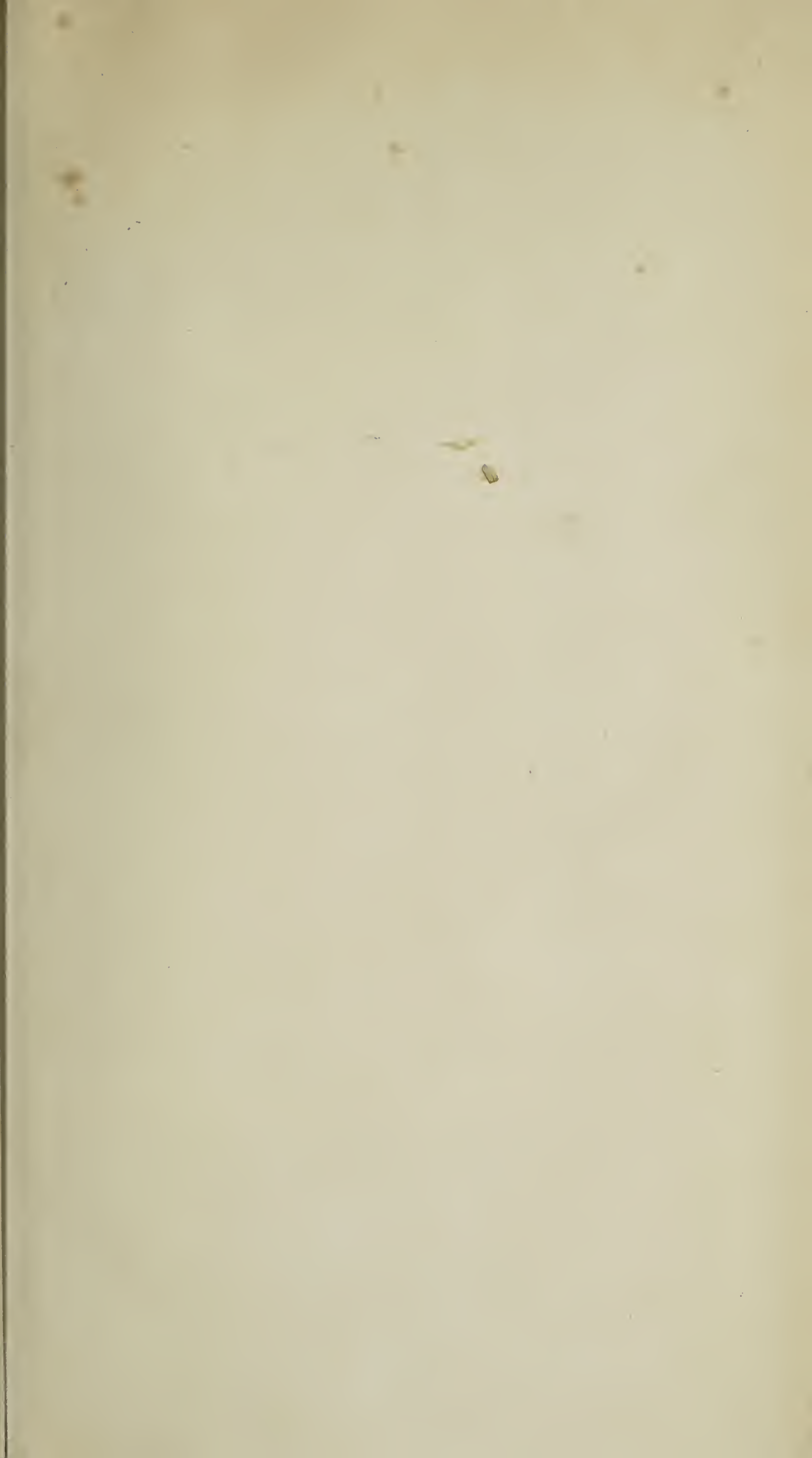
“ “ at the bottom, add to the list of verbs :

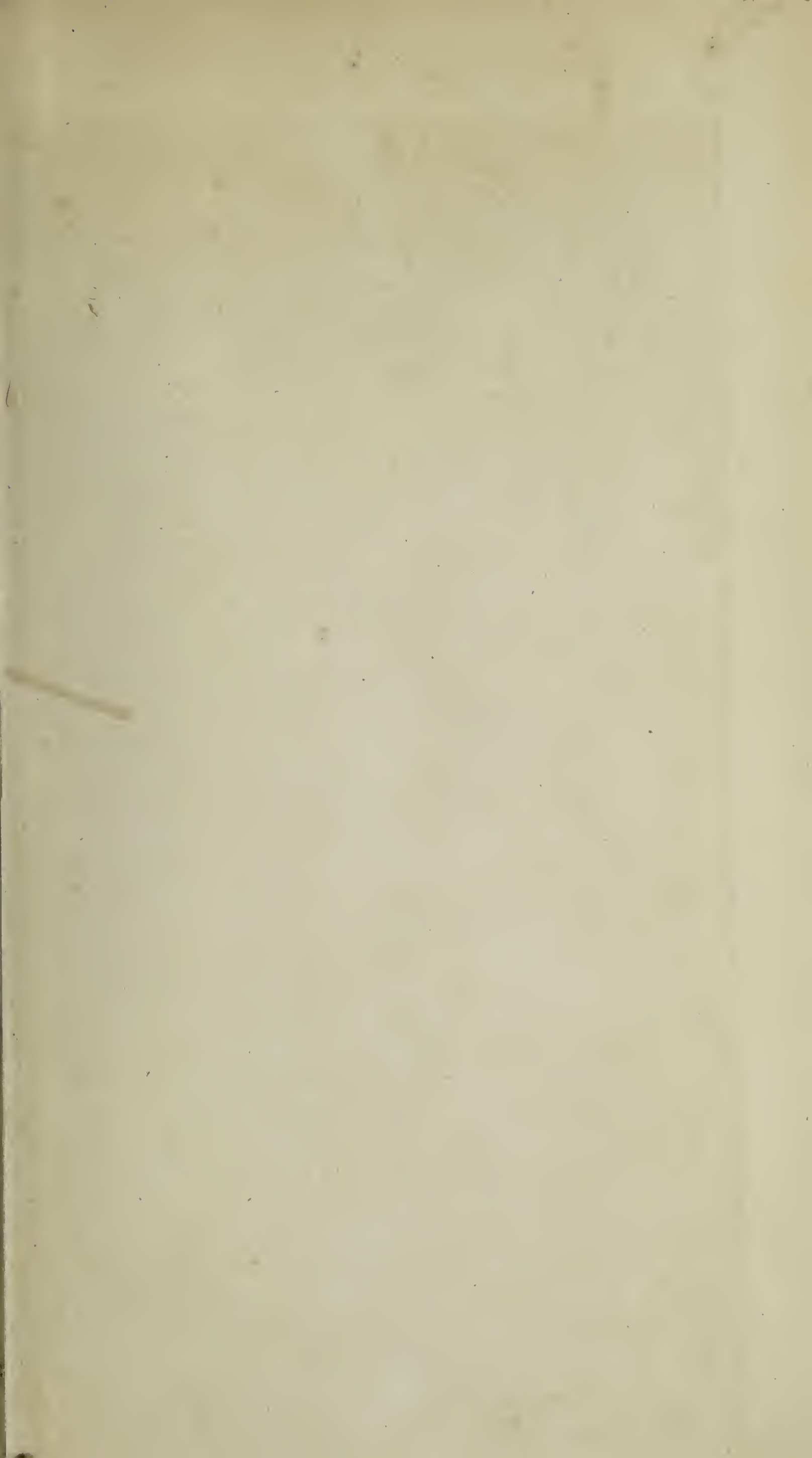
كَلَبَ to howl.

كَلَبَ { to howl ; also, as used in Koordistan,
to glitter.

“ 88, first line, for كَلَبَ read كَلَبَ .

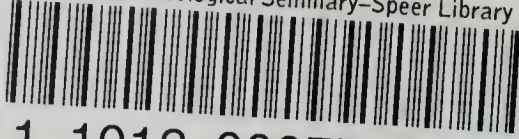
“ “ line 17, “ The future, “ The 1st pers. future.





PJ5802 .S86
A grammar of the modern Syriac language

Princeton Theological Seminary-Speer Library



1 1012 00077 3350